

# APPROVED

## Directions for Health, both Naturall and Artificiall:

Deriued from the best Physicians  
as well moderne as auncient.

Teaching how euery Man  
should keepe his body and mind  
in health: and sicke, how hee  
may safely restore it himselfe.

Diuided  
into 6.  
Sections

1. Ayre, Fire and Water.
2. Meate, drinke with nourishment.
3. Sleepe, Earely rising and Dreames.
4. Auoidance of excrements, by purga.
5. The Soules qualities and affections.
6. Quarterly, monethly, and daily Diet.

Newly corrected and augmented  
by the Authour.

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*The fourth Edition.*

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LONDON:

Printed by T. S. for Roger Jackson, and are to be  
solde at his Shop neere the Conduit in

*Fleetstreete. 1612.*



AT THE END

Directions for the

both Natural and Artificial

Persons who have the

Teaching of the

should keep in mind

in the first place

the first and

the second

the third

Newly corrected and augmented

by the Author

LONDON

Printed by J. B. for A. K. and are to be

found at the shop next to the

1010



TO THE RIGHT  
HONOVABLE, MY  
GRATIOVS MOTHER

in Law, the Lady Lettice, VVife to  
the valerous and Heroicall Knight,

Sir *Arthur Chichester*, Lord Du-  
putie of his Maiesties King-  
dome of Ireland.

**M**ADAME, it hath ever beene  
a customary fashion among  
Students, to chuse out some  
noble Personage, eminent for  
vertue, vnder the glory of whose name,  
their Bookes might walke up and downe  
on the worlds Theater, secured from that  
spitefull Spirit of Detraction, whose  
A 2 blustering



## The Epistle Dedicatorie.

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blustering blasts of Blasphemie, I lately endeavoured to coniure and conuict. After the like manner, to be somewhat in the fashion, loe here I submit before your eyes of Grace this saplesse Worke of mine, that the starry influence of your auncient loue may reflect vpon the darkeſt parts therof, where perhaps the distance of Climate with-holds your directest beames. I know your Ladyship is stored with far more precious presents: onely Dutie herein ſeemes to free me from Preſumption, in dedicating the bloſſomes of my youthfull Studies to One, who is as wiſe as I am mindfull, as favourable as I am faithfull, and euer will continue

At your Ladſhips command

WILLIAM VAVGHAN.

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# NATVRALL AND ARTIFICIAL DIRECTIONS FOR HEALTH.

## The first Section.

*What be the causes of the preservation  
of Mans health?*

### CHAP. I.



HE causes of the preserua-  
tion of mans health be foure;  
The first, Aire, Fire, and Wa-  
ter. The second, meate and  
drinke, and such as we vse for

R

nourish-



nourishment. The third, mirth, exercise, and tranquillity of the body. The fourth, auoydance of excrements, vnder which Phlebotomie, purgations, vomits, vrine; sweat, bathes, carnall copulation, and such like are contained temperately.

*What is Ayre?*

Aire naturally by it selfe, is an element hot and moist, whereupon the whole constitution of our liues dependeth. The attraction of this naturall body is so necessarie vnto vs, that if any one of the instruments of our bodies be stopt, we cannot choose but forthwith be strangled. In respect whereof, the choosing of a good ayre must (for the preservation of health) obtaine the chiefeest place.

*Which is the best ayre?*

That which is a mans natie soyle, and Countries ayre is best. This by the Philosophers is approued in this principle: Euery mans naturall place preserueth him, which is placed in it. And by the Poet confirmed:

*Sweet is the smell of Countries soile.*

Also a good Aire may be knowne both by his substance (as when it is open, pure, and

cleane, free from all filthy dunghils, noysome channels, Nut trees, Figge trees, Coleworts, Hemlocks, Mines and Forges; for these haue a contrary quality vnto the animall spirit, and make men to fall into consumptions) and by his qualities: as extremity of colde, heat and moysture.

*What is the cause, that the Aire changeth so oft?*

The Aire receiues sundry alterations, not onely according to the sundry aspects of the starres and of the heauenly planets: but also by reason of the diuersities of Countries, and of the particular situations of some places, as well vpon the water as vpon the land. Doe but marke, how feauers, rheumes, & plagues are ingendred by reason of troubled aire, and of low marshie grounds: And on the contrarie, how our health is continued, refreshed, and recovered in drie or sandie Countries.

*What shall a man doe, if the Aire be either too hot, too cold, or too corrupt?*

He must vse cold things to keepe away the heat, and hot things to expell the cold. He must adde dry things to moyst, and moyst to dry. To depart thence into another place



were not amisse. For oftentimes it is seene, that sicke folkes doe recouer their former health onely by change of aire. But if the aire be corrupt, and that a man cannot remouethence very quickly, hee must artificially rectifie it by perfuming his Chamber with Iuniper, Rosemary, Bay tree, or vwith wood of Aloes: and then by sprinkling vinegar here and there in his chamber. In brieft, a man in such cases must get him a Nosegay composed of Roses, Violets, Maioram, Marigold, and such like. And when hee goeth abroad he must hold in his mouth eyther the pill of an Orenge, or a peece of the root of Angelica. Likewise, he must haue an especiall regard, that his Chamber be at least once a day neatly swept. Our Mariners lately returned from their East Indian voyage confesse, that their onely remedy against the Calentura, the Scuruie, and other diseases at sea, is the iuyce of Lemons. At my being in *Hungarie*, I saw the fiery Feauer, a disease infectious in that Country, cured onely by salt niter prepared with sulphur, and giuen in water as drinke to the patient: a thing very strange, that fire should quench fire.



*Shew me particularly, how the Aire may be corrected for the recoverie of sicke folkes, according to the diuersities of places, times, and seasons?*

Art may moderate all this by accommodating the Aire in respect of the sick. For if it be in Sommer, that the Aire be too hot and sultrie, as the vulgar say, and that the patient is affected with some ague or with some other burning disease, hee must be placed in some lower roome or some coole chamber, where the heat of the Sunne comes not so forcibly. In Winter time let fire correct the raw and cold aire, specially for them, that be afflicted with cold sicknesses. For such, a close warme roome must be prepared, secured from winds, where a good fire may be made.

*Advise me how I should build mee an house for pleasure, health and profit?*

First, you must choose out a fine soile, which hath water and wood annexed vnto it, and forecast in your minde whether the prospect too and fro be decent and pleasant to the eye. For I am of this opinion, that if the eye be not satisfied, the minde cannot be pleased: if the minde be not pleased, nature doth

abhorre, and if nature doth abhorre, death at last must consequently follow. Next you must marke, whether the ayre which compasseth the situation of your house, be of a pure substance, and that shortly after the Sunne is vp groweth warme; and contrarily groweth cold after the Sunne is set. Thirdly, you must make your foundation vpon a grauell ground mixt with clay, vpon a hill, or a hils side. Fourthly, looke that your windowes be Northward or Eastward. Lastly, when your house is finished, you must prepare a Garden replenished with sundry kindes of hearbs and flowers, wherein you may recreate and solace your selfe at times conuenient.

*Doth the nature of places alter the quality of the Aire?*

Yea doubtlesse. Either by reason of marshes, as I said before, which commonly are corrupted with rotten vapours, and exhalations, or else of Churchyards subiect likewise to the same mutations, we see by experience that the aire, which compasseth vs about, doth change his temperature: As also when it becomes eyther excesssiuely hot or colde, dry or



moist, we doe finde our selues in much trauell and alteration.

*Doth the nature of the time of the yeare alter the Ayre?*

The like mutations doth the aire inferre vnto vs in the foure seasons of the yeare, according to the course of the Sunne: for in the Spring time the Aire is neerer vnto his owne nature, to wit, reasonably hot and moist: in Sommer further heated by the Sunne, it becomes hot and dry: in Haruest, colde and dry: in Winter, colde and moist. And not onely the Sunne in the foure seasons of the yeare brings such alterations in the aire, but likewise the Moone in her foure quarters, causeth foure differences: for the first seauenth day from the new Moone vntill the next seauenth day, is like the Spring time, being hot and moist. The second seauenth day vntill the full of the Moone is like Sommer. The third day, the Moone decreasing, is correspondent vnto the Autumne. And the fourth and last quarter is like the Winter: Euen so againe the morning is hot & moist like the Spring time: noone is compared to Sommer: the Eueing to Autumne: and the night to the Winter.



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*What sicknesses doth the Aire cause?*

The aire causeth sicknesses according to the variety of the climate. In colde Countries, I meane, from the fiftieth degree to the Pole Northward or Southward, few sicknesses abound; except they happen through excessse or distemperature of diet, or vnwholesomnesse of the aire, as aboue written.

In hot Countries, specially betweene the both Tropickes, the aire is more intemperate and pestilent. Here-hence spring plagues, Callenturaes, and Lues Venerea, insomuch as a certaine Writer affirmeth by experience, that an *European* can hardly liue in *Ethiopia*, or vnder the Equinoctiall line aboue five yeares, whereas on the contrary wee heare that men liue in *Swethland*, in the North parts of Ireland, and in other colde places, where the aire is pure and Northerly, till they attaine to a hundred or sixe score yeares.

of



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*Of Water.* CHAP. 2.

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*What is water?*



Water is an Element colde and moyst, and doth not nourish, but helpe digestion.

*How many kindes of waters be there?*

To discerne good waters from bad, you must learne, that there be foure differences of waters, namely, Raine water, Riuer water: fountaine water: and stangewater. By Raine water I meane all that falls from the Region of the aire vpon the earth in forme of water. And this is either sweet when it falls without a storme; or else troublesome, when it falls with stormes and tempests.

*Is not Snow water as good as Raine water?*

Snow waters, albeit they be counted among those waters which are light, as hauing beene sublimed, purified, and as it were distilled, yet notwithstanding they be not so good: For they ingender feauers and morphewes.

*What is the nature of fountaine water?*

Fountaine water is the best water for preservation of health. But you must obserue, of what side it springs, for if it comes from the East, it excels the rest as well in moisture and thinnesse of substance, as in pleasant smel, and it doth moderately comfort the spirits: Contrariwise those fountaines, which spring out of rockes, towards the North, and which haue the Sunne backward, are of a hard digestion, and nothing so pure as the other.

*Whether water being drunke doth nourish? And whether the same be wholesome for sicke persons?*

Surely water cannot nourish, because of it selfe it is of no substance to fortifie or encrease the vitall faculties. For which cause the wisest Phisitians aduised men to drinke it honied, which they called Oximell & Hydromel; or with wine; or with suger; or with white wine vinegar. Being drunke alone, it neuer quenchereth the drowth nor heat of the lungs, but rather hindereth the spetting vp of phlegme. Yet notwithstanding, at meales in Sommer time it may be drunke of hot com-



plexioned people, rather to helpe digestion, then to nourish the body.

*How shall I know good water?*

By the clearenesse of it. That water is best, which runneth from an higher to a lower ground, and that water, which runneth vpon clay, is better clarified then that which goeth vpon the stone.

*When is water wholesomest?*

In Sommer time it is most wholesome: yet notwithstanding, seldorne to be drunke. But if at any time you be compelled to drinke it, see first that you seeth your water gently: for by seething, the grosse substance of it is taken away.

*How shall I reuine waters that begin to putrifie?*

This is performed by the addition of some small proportion of the oyle of Sulphur, or else of *Aqua vite* well rectified, incorporating them both together.

of



## Of Fire. CHAP. 3.

### *What is fire?*



Fire is an element hot and dry, which dissolueth the malicious vapours of the aire, stirreth vp naturall heat in mans body, and expelleth cold.

### *What kinde of fire is best?*

That fire is best, which is made of dry and sweet wood. For wet and greene wood is discommodious: and so are all coales except chark-coales, because they make the head heauie, and dry vp naturall moysture.

Turfes likewise are very dangerous, because they stop the windpipes, and make the skinne yellow.

In Germany they vse Stoues, which questionlesse cannot but dull the spirits, and offend the purer faculties. There may be a kinde of fewell made of the cinders of coales, or olde burnt sea-coale, or stone-coale incorporated with Sawiers dust and Cow-dung, which being formed in balls and dried in

the winde, will burne very cleare.

*Are not sweatings and hot-houses wholesome?*

No, because they exhaust the good humours together with the bad. But in Spring time they may be vsed against the itch and small Pockes.

The second Section, concerning foode.

*Of bread and drinke.*

CHAP. I.

*What is the vse of bread?*



Read made of pure wheat flowre, well boulded from all branne, and finely moulded and baked, comforteth & strengtheneth the heart, maketh a man fat, and preserueth health. It must not be aboue two or three dayes olde at most, for then it waxeth hard to be concocted. Aboue all things it is fit, that it be fermented with sower leauen: for certainly

this



this leauening though it puffe vp the paste, yet notwithstanding, it maketh the bread light and sauourie, which otherwise would be heauie, and very hard to be digested. As for raw corne and vnprepared, it is noisome vnto the strongest labourer, euen vnto the stoutest mower. Let men therefore take heed, how they cate it cyther of wantonnesse or of appetite.

*What is Rie Bread?*

Rie bread well sifted not made of entire meale and new-baked, is in Sommer time highly commended, specially in the beginning of meate, for it keepeth the belly loose, and for this cause it is so vsed at the tables of Princes, it must not be eaten but in small quantity, rather for diet and health sake then to satisfie hunger.

*What is barley Bread?*

The auncient Romanes vtterly forbad the vse thereof, for it makes men cowardly and fearefull, by reason that it doth not nourish, but weaken the body, yet notwithstanding some Phisicians were of opinion, that it helps them that be diseased of the gout, by force of a cleansing faculty which it hath.

*How*

*How is wheaten bread and pastery to be used in Phisicke?*

Bisket, crust, or toasted bread, being eaten dry with a fasting stomack, staieeth, stoppeth, and drieth all distillations, Rheumes, and humours fallen or gathered in any part of the body: some say, that it causeth fat people to be leane, but certainly experience teacheth that it be taken after all other meat, it drieth a moyst body, and hindreth fatnesse and all diseases exceeding from moysture, because it keepeth the meate from being too suddainly and quickly conueied into all the parts of the body. Toasted bread steeped in white wine with Cinamon, Hony, or Suger, prouokes a good appetite, and a liuely spirit vnto a man which is naturally sluggish, drowsie, or weake; and for pastrie it is rather gluttonous, than healthie, not easie to digest, fitter to be taken at the end of meales, to preuent the Gout or the Dropsie.

*What is the vse of Beere?*

Beere which is made of good Malt, well brewed, not too new, nor too stale, nourisheth the body, causeth a good colour, and quickly passeth out of the body. In Sommer it aui-



leth a man much, and is no lesse wholesome to our constitutions then wine: Besides the nutritiue faculty, which it hath by the malt, it receiueh likewise a certaine property of medicine by the Hop.

*What is the vse of Ale?*

Ale made of barley malt and good water, doth make a man strong: but now adaies few Brewers doe brew it as they ought, for they adde slimie and heauie baggage vnto it, thinking thereby to please tosse-pots, and to encrease the vigour of it.

*How shall I discerne good Ale from bad?*

Good Ale ought to be fresh and cleare of colour. It must not be tilted, for then the best quality is spent: It must neither looke muddie, nor yet carrie a taile with it.

*Shew me a wholesome diet drinke.*

The most precious and wholesome ordinarie drinke, as well for them that be in health, as for sicke and impotent persons is made after this manner.

Take halfe a pound of barley, foure measures of water, halfe an ounce of Licoras, and two drachmes of the seede of Violets, two drachmes of Parsley seed, three ounces of red

Roses.

Roses, an ounce and a halfe of Hyfop and Sage, three ounces of figges and raisins well pickt; Seeth them all together in an earthen vessel, so long till they decrease two fingers breadth by seething: then put the pottle in cold water, & straine the ingredients through a cloth.

*Shew me a speedy drinke for Trauellers, when they want Beere or Ale at their Inne.*

Let them take a quart of fayre water, and put thereto five or sixe spoonfulls of good wine vinegar, or of *Aqua Composita*; a small quantitie of Sugar, and some Borrage, or a branch of Rosemary: Let them be brued well out of one pot into another, and then their drinke is ready.

*What shall poore men drinke when Malt is extreame deere?*

They must gather the toppes of Heath, whereof the vsuall brushes are made, and dry them, and keepe them from moulding. Then they may at all times brue a cheape drinke for themselves therewith. Which kinde of drinke is very wholesome as well for the Liuer, as the Spleene; but much the more pleasant, if they put a little Licoras vnto it. There is another sort of drinke, of Water and Vineger



proportionably mingled together, which in Summer they may vse.

*How shall I helpe Beere or Ale, which begin to be sowre, or dead?*

Put a handfull or two of Oatmeale, or else of ground Malt into the barrell of Beere or Ale, stirre the same well together, and so make it reuiue a fresh. Or else if you please, bury your drinke vnder the ground in the earth for the space of foure and twenty houres: Or else put into the vessell the rootes of Iroes, Bay berries, Organy or Isop.

*Teach me a way to make beere or Ale to become stale, with in two or three dayes.*

This is performed, if you bury your Beere or Ale being filled into pots in a shady place somewhat deepe in the ground.

*What is Meath?*

Meath is made of honey and water boyled both together. This kind of drinke is good for them, which enioy their health; but very hurtfull for them, who are afflicted with the strangury or colick. Braggot doth farre surpass it in wholsomnesse.

*What is Meatheglin?*

Meatheglin is made of honey, water, and hearbs. If it be stale, it is passing good.

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## Of Wine. CHAP. 2.

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*What is the property of wine?*

**V**In temperately taken refresheth the heart and the spirits, tempereth the humours, ingendereth good bloud, breaketh flegme, conserueth nature, and maketh it merry, as the Princely Prophet speakes, *wine reioyceth the heart of man*. Being moderately drunk, it forceth the soule to partake with the body, so that both of them together being full of animall spirits, might ioyne in one pleasing sound, for the glorifying of theit Soueraigne Benefactor.

*What is the vse of white wine?*

Whitewine drunk in the moring fasting, cleanseth the lungs: Being taken with red Onions bruised, it pearceth quickly into the bladder, and breaketh the stone. But if this kind of wine be drunk with a full stomack, it doth more hurt then good, and causeth the meat to descend, before it be fully concocted.

*What is the vse of Rhenish wine?*

Rhenish wine of all other is the most excel-



lent, for it scoureth the raines of the back, clarifieth the spirits, prouoketh vrine, & driueth away the headache, specially if it doth proceede from the heat of the stomack.

*What is the vse of Mascadell, Malmesie, and browne Bastard?*

These kinds of wines are only for married folkes, because they strengthen the back, yet I wish them to be very chary in the drinking thereof, least their often vse fill the raines and seede vessels with vnnaturall, accidentall, windy, puffed, or as the Logicians speak, with aduentitious heat, which in time will grow to a number of inconueniences.

*What is the vse of Sack?*

Sack doth make men fatte and foggy, and therefore not to be taken of young men. Being drunke before meales it prouoketh appetite, comforteth the spirits marueilously and concocteth raw humours.

*How shall I know whether hony or water be mingled with wine?*

Vintners I confesse in these daies are wont to iuggle, and sophistically to abuse wine, namelv Alligant, Muscadell and browne Bastard, but you shall perceiue their deceit by

this meanes; take a few drops of the wine, and powre them vpon a hot plate of yron, and the wine being resolued, the hony will remaine and thicken. If you suspect your wine to be mingled with water, you shall discerne the same by putting a Peare into it: for if the Peare swim vpon the face of the wine, and sink not to the bottome, then it is perfect and vnmixed but if it sinke to the bottome, water without doubt is added vnto it.

*Shew me a way to keepe Claret wine, or any other wine good, nine or ten yeares.*

At euery vintage, draw almost the fourth part out of the hoghead, and then rowle it vpon his lee, and after fill it vp with the best new wine of the same kinde that you can get. Your caske ought to be bound with yron hoopes, and kept alwayes full.

*How might I helpe wine that reboyleth?*

Put a piece of cheese into the vessel, & presently a wonderfull effect will follow: Or else put a bunch of Peniroyall, Organy, or Calamint about the hole, at which the new wine cometh forth, but if your wine be new, & you will haue it quickly purged, you must put halfe a pint of vinegar in euery 15. quarts of new wine.



*Shew me how to seperate water from wine?*

Doctour Liebault a learned Phisitian of *Fraunce*, saith, that if it come to passe that wine haue water in it, and that we finde it to be so; to seperate then this water from this wine, you must put into the vessell of wine, melted Allom, and after stopping the mouth of the said vessell with a sponge drenched in oyle, to turne the mouth of the vessell so stopped, downward, and so the water onely will come forth: or else cause a vessell of Iuy wood to be made, and put therein such quantity of wine as it will be able to hold, the water will come forth presently, and the wine will abide pure & neat. Some do vse presently to change the wine so watered, and to draw it out into another vessell, and then to put a pint & a halfe of salt to euery fiftene quarts of wine; others doe boyle the wine vpon the fire so long vntill the third part be consumed, and the rest they vse three or foure yeares after.

*Shew me a way how a man may drinke much wine and yet not be drunke.*

To drinke great store of wine, and not to be drunke, you must eate of the roasted lungs of a Goat: or otherwise, eate fixe or seauen

bitter Almonds fasting: or otherwise, eate raw Coleworts before you drinke, and you shall not become drunk.

*How many sorts of Drunkards are there?*

So many men, so many mindes. The soule being once depraued, and deprived (for want of grace) of her vniforme and melodious harmony, becommeth tainted with diuers and discording affections, insomuch that in their very drinking they shew of what base alloy they are composed. Some kind of Drunkards we see laughing out of all measure, others we see weeping. Some are dumbe, some talkatiue. Some hop and daunce, some on the contrary lie still, as if they were without feeling. One more watchfull then the rest drinks more then twentie, deseruing well the garland of *Bacchus*, Another sleepes and wallowes like a filthy Hogge. One flatters, another fights. In brieft, one is Lion drunk, another Sow drunk. One apish drunk, another Parrot drunk.

*How to make them which are drunk sober.*

You must make them eate Coleworts, and some manner of confections made of brine; or else drink great draughts of vinegar.



*Shew me a way how to make Tossépots and drunkards to hate wine.*

Cause a Drunkard to drinke with white wine the blossomes of Rie, gathered at such time as the Rie blossometh: or else take three or foure Eeles aliue, and let them lie in wine till they die, and afterward cause this wine to be drunken off by such as are giuen to be drunk: or else take a greene Frog, which is ordinarily found in fresh springs, and let the same lie in wine till she die; otherwise marke diligently where the Owle haunteth, that so you may get some of her eggs: frie them and giue them the drunken gallant to eate. But in vaine labours the Phisitian to cure the bodies intemperance, while the soule sleepest in sinne, while the reasonable faculties lie trodden and trampled vnder these worldly pleasures. Awake then, thou sensuall man, and shoote inwardly into the lightsome cause of health, which is no other then sobrietie, fashioned after the spirituall image of the *Trinitie*. But if thy nature be so sterne, if thy soules aduantage be no solide reason in thy iudgement to conuert thy brutish living, yet let examples of the bodies griefes terrifie thy lust-

full thoughts from such vaine dregs. Looke but on the countenance of a drunkard, and is not he disfigured? Doth not his nose seeme rotten, withered, or worme-eaten? Doth not his breath stinck, his tongue falter? Is not his body crazed, subiect to gouts and dropfies? It is written of olde Father *Ennius*, that by emptying of bottels he got the gout and many other dolours. As *Mounsieur du Chesne* out of *Celius Rhodiginus* translated thele verses into French :

*Le bon pere Ennius seicha tant les bouteilles,*

*Qu'il fut geine de goutte et dauleurs nompareilles.*

More would I inueigh against the *Lapithes* of our age, had not I of late taxed them in my *first Circle of the Spirit of Detraction*.

*Shew me a way to make olde wine to be new out of hand.*

Take bitter Almonds and Melilot, of each an ounce; of Licorice three ounces, of the flowers of Alexander as much, of Aloes perepaticke two ounces, bray them all and tye them together in a linnen cloath, and so sinke them in the wine.

*At what time are VVine and Beere readie to turne and change?*

About



About the middest of *June*, when the Sun enters into the Tropicke of Cancer, and somewhat before the Dogge dayes begin, wine and Beere are apt to become eager and corrupt, and likewise when the Southerne winde blowes, whether it be in Sommer time or Winter, when it is great raine, lightning, thunder, or earthquakes, then are wine and Beere subiect to turne.

*Shew me how to keepe wine and Beere without turning.*

Above all things, haue a speciall regard that you lay your vessels in vaulted sellers, and then cast into your<sup>saide</sup> vessels, either Roach Allome done into powder, or the ashes of Oaken wood, or beaten Pepper, or else put into your vessels so corrupted, a good quantity of Cowes milke somewhat salted, or if none of these serue, draw the drinke into an other vessell that is sweet and vntainted, vsing a composition of the foresaid remedies, intermingling it foure or fve times a day, for the space of a sennight.

*Is wine hurtfull to sicke folkes?*

*Hypocrates* writeth, that to giue wine or milke to them that be sicke of agues or head-

aches, is to giue them poyson, yet neuerthe-  
lesse it doth agree with some kind of diseases :  
as for example, it is permitted to them that be  
troubled with dropsies, with ill dispositions  
of the body, and with the rawnesse and weak-  
nesse of the stomack : to be brieve, wine is an  
excellent restorative for olde age, which of it  
selfe is a great and troublesome sicknesse; and  
for this cause some Phisitians aduised olde  
men to drinke wine in the midst of Som-  
mer, I meane to vse *Bacchus* for their Phisiti-  
an twenty dayes before, and twenty dayes  
after the dogge dayes, to the end that in the  
heat and siccity of that fierie starre, their  
lungs should be ouerflowne: but howsoeuer,  
wine reuiueth feeble spirits, and maketh the  
heart light, specially of an olde man, accor-  
ding to the Italian saying: *A vecchio infun-*  
*de olio ne la lampada quasi estincta.* Vnto  
an olde man it infuseth oyle in his decayed  
lampe.

of



*Of diet drinks as well for them  
that be sicke as in health.*

CHAP. 3.

*Shew me how to correct the malicious  
vapours of wines?*

**F**OR the correction of medicinable wine,  
you must put and infuse Burrage, Buglos,  
and Pimpernell in your wine, for the space  
of foure and twenty houres before you drink  
of it. Some vse to temper the force of wine  
by putting a toste in it: Some take the leaues  
of Hopwel powned made fast in a fine cloath,  
and put into new wine against the diseases of  
the lungs, shortnesse of the breath, and the  
cough, which they call Hop wine: some take  
dry Roses, Anise, and hony, together, with one  
pound of the leaues and seed of Betony, one  
pound of Fenell seede, and a little Saffron,  
these ingredients they put in twenty quarts  
of new wine, and after foure moneths are  
past, they change the wine into a new vessell,  
this kinde of wine is very expedient to be  
drunk

drunk for the clearing of the eye-sight, for Pleurifies, and for the coroborating of the stomach: Others make wine of Wormewood for the paine of the stomach and liuer, and for the wormes of the guts, which wine is made after this manner: eight drams of Wormewood, stamp them and straine them, and so cast them into three pints of wine.

*Shew me how to make Ipocras and wine of Scene?*

Common Ipocras is made after this manner: take nine pound of the best white wine or Claret that you can get, an ounce and a halfe of Cinamon, one pound of Suger, three drams of Ginger, and two scruples of Nutmegs, beat all these somewhat grossly, then let them soake three daies in the said wine, and afterward straine it and vse it, for the heating and comforting of a colde and a weake stomach, but if you feare sicknesse, prepare wine of Scene after this manner: take an ounce of the leaues of Scene well mundified, halfe a dram of Cinamon, seeth them in a quart of whitewine, with a soft fire, till it come to a pint, afterwards put a little Suger vnto it, and in three daies after it hath beene steeped and



so continuing, you may straine it and vse it, by taking of three spoonfuls in the morning, and three spoonfuls when you goe to bed, vntill your body be sufficiently purged.

*Shew mee a diet drinke against Melancholie.*

Take two ounces of the leaues of Scene, of Fumitory, greene Hops and Borrage, of each a pound, seeth them to the third part in faire water, with a soft fire, or else till two gallons come to one gallon, straine them, and sweeten them with Suger or hony, and after a fortnight, you may drink thereof euery morning a draught fasting, and so before supper one houre.

*Shew me a diet drinke against the consumption.*

Take two gallons of small Ale, halfe a pound of blancht Almonds, a quarter of a pound of Annise seeds, three or foure stickes of Licoras sliced or bruised, one pound of Red Roses, Isop, and Parsley, bruise and straine what is to be bruised and strained, after you haue, let them boile to one gallon, and when it is ready, adde vnto it a quart of Malmesie, and drinke thereof morning and evening

euening two houres before you eate : this drinke preferueth a man from the cough, makes a man of a strong constitution, and cureth the consumption.

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## Of Cider and Perry. CHAP. 4.

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### *What is Cyder?*

**M**onsieur (*Libault*) in his third booke of his *mayson rustique*, writeth, that Cyder most commonly is sowre : yet notwithstanding whether it were made such, by reason of the sowerneesse of the Apples, or become such, by reason of the space of time, in as much as it is very watry, and somewhat earthie, as also very subtile and pearcing, and yet therewithall somewhat astringent, and corroboratiue, becommeth singular good to coole a hot liuer and stomack, to temper the heate of boyling and collerick blood, to stay collerick and adust vomiting, to asswage thirst, to cut and make thinne grosse and slimy humours, whether hot or colde, but chiefly the hot. Such drinke falleth out to be very good and conuenient, and to serue well in place of wine

for



for such as haue any ague, for such are subiect to a hot liuer and hot bloud, for such as are scabbed, or itchy, for such are rheumatick vpon occasion of hot humours, and it needeth not that it should be tempered with water.

*What is the vse of Perry ?*

Perry is a sweet kind of Cider, either pressed from Peares or from sweet Apples: such Cider therefore as is sweet, because of his sweetnesse, which commeth of temperate heat, heateth in a meane and indifferent manner, but cooleth least of all: and againe, it is the most nourishing of all Ciders, and the most profitable to be vsed of such as haue cold and dry stomacks, and on the contrarie, but smally profiting them which haue a hot stomack, whether it be more or lesse, or stomacks that are full of humidity, very tender and queasie, and subiect vnto chollerick vomits; so that in such complexions as are hot and chollerick: it is needfull as with wine, so with Cider to mixe water in a sufficient quantitie with sweet Cider when they take it to drinke: especially when such persons haue any ague withall, or and if it be the hot time of Sommer, fore-seene that hee that shall then drinke

drinke it thus, be not subiect to the paynes of the belly or collicke, because that sweet Cider pressed new from sweet apples is windy by nature, as are also the sweet apples themselves. This is the cause why Phisitions counsell and aduise that sweet apples should be rosted in the ashes, for them that shall eat them, that so their great moystnes and watrishnes which are the originall fountaine of windinesse, may be concocted by the meanes of the heate of the fire.

## Of Flesh. CHAP. 5.

*What Flesh is best to be eaten?*

**B**Efore you bee resolved of this, I must declare vnto you the sorts of flesh, and the natures of it. There be two sorts of flesh, the one foure-footed, and the other that of Fowle. Among those that be foure-footed, some are young, some are of middle age, others are old: the young are moyst, and doe commonly cause excrements and loosenes in the belly, old flesh is dry, of small nourishment and of hard

D

digestion



digestion, therefore I take that flesh to be best which is of middle age, if not to the tast, yet at the least to nourish soundly and profitably, according to the French Prouerbe : Hee that loues young flesh and old fish loues contrary to reason.

*Qui veut ieune chair et vi eux poisson,  
Se trouue repugner a raison.*

Certainely that of the male, doth far excell the flesh of the female, as for example : the Oxe flesh is better then the Cowes flesh : a fat Wether is better then a fat Ewe, but this is to be vnderstood of those males which are gelt : for I cannot deny but Bull beefe and Ramme mutton is far worse then the flesh of the Cow and the Ewe, and to them which obserue dyet, I must needs say that all flesh whatsoeuer, be it Beefe, Mutton or other that is bred on dry places or mountainous, where ther is any reasonable pasture, is alwaies better and more wholsome, then that which is bred in valleyes, or on low and marshie grounds, where there grow bulrushes, and other weeds and hearbs, cold moist, and of little substance: To conclude this flesh of foure-footed beasts, I haue found that Mutton, Beefe Kid, Lambe,

Veale, Pigges and Rabbets, are meats easie to be digested, and doe engender good bloud; whereas on the contrary, I finde that Martlemasse Beefe, Bacon & Venison, together with the kidneyes, liuers and the entrals of beasts, doe breede raw humours in the stomack, and fluxes. In like manner, fat meate is fulsome and takes away a mans stomack.

Among fowle we count the Capon, the yong Pigeon, the Partridge, the Woodcocke, the Peacocke, and the Turkie cocke, to be meates of an excellent temperature, and fit to continue the body in health: and contrariwise that Hares, Duckes, Geese (young Goselings onely excepted) and Swans doe dispose the body to Melancholy.

*Shew me a way to preserve flesh and fowle sound and sweet for one month, notwithstanding the contagiousnesse of the weather.*

*Master Plut*, whose authoritie not onely in this, but in all other matters I greatly allow of, counselleth Huswiues to make a strong brine, so as the water be over-glutted with salt, and being scalding hot, to perboyle their mutton, veale, venison, fowle or such like, and then to hang them vp in a conuenient



place; with this vsage they will last a sufficient space, without any bad or ouersaltish tast: some haue holpen tainted venison, by lapping the same in a course thin cloth, couering it first with salt, and then burying it a yard deepe in the ground.

*What is the vse of our common meates?*

Yong mutton boyled and eaten with opening and cordiall hearbs, is the most nourishing meate of all, and hurteth none, but only flegmatick persons, and those which are troubled with the dropsey.

Yong beefe bredde vp in fruitfull pasture, and other whiles wrought at plow, being powdered with salt foure and twenty houres, and exquisitly sodden, is naturall meat for men of strong constitutions. It nourisheth exceedingly, and stoppeth the fluxe of yellow choler: Howbeit Martlemas beefe (so commonly called) is not laudable, for it ingendereth melancholick diseases, and the stone.

Veale yong and tender, sodden with yong pullets, or capons, and smallage, is very nutritiue and wholesome for all seasons, ages and constitutions.

The leane of a yong fatte Hog eaten mo-

derately with spices, and hot things, doth surpasse all manner of meate, except Veale; for nourishment; it keepeth the paunch slipperie, and prouoketh vrine; but it hurteth them that be subiect to the Gout and *Sciatica*, and annoyeth old men, and idle persons. A young Pig is restorative, if it be slayed and made in a ielly. To be short, Bacon may be eaten with other flesh to prouoke appetite, and to break flegme coagulated and thickned in the stomacke.

The hinder part of a young Kid roasted is a meate soone digested, and therefore very wholesome for sicke and weake folkes. It is more fit for young and hot constitutions, then for old men or flegmatick persons.

Young fallow Deere very well chased, hangd vp vntill it be tender, and in roasting being thoroughly basted with oyle, or well larded, is very good for them that be troubled with the rheume or palsy, Yet notwithstanding it hurteth leane folkes and olde men, it disposeth the body to agues, and causeth fearefull dreames.

Some say that venison being eaten in the morning, prolongeth life; but eaten at night



it bringeth sodaine death. The hornes of Deere being long and slender, are remedies against poysoned potions; and so are the bones that grow in their hear's.

Hare and Conies flesh perboyled, and then roasted with sweet hearbs, Cloues, and other spices, consumeth all corrupt humours and flegme in the stomack, and maketh a man to looke amiably, according to the prouerb, *He hath swallowed vp a Hare*: But it is vnwholesome for lazie and melancholick men.

*What is your opinion of Fowle?*

A fat Capon is more nutritiue then any other kind of fowle. It encreaseth veneric, and helpeth the weaknesse of the braine. But vnlesse a man after the eating of it, vse extraordinarie exercise, it will doe him more hurt then good. As for chickens they are fitter to be eaten of sicke men, then of them that be in health.

Pigeons plump and fat, boyled in sweet flesh-broth with coriander & vineger, or with sower cherries and plums, do purge the raines, heale the palsie proceeding of a colde cause, and are very good in colde weather for olde persons, and stomacks full of flegme.

A young fat Goose farsed with sweet hearbs and spices, doth competently nourish. Notwithstanding, tender folkes must not eate thereof; for it filleth the body with superfluous humours, and causeth the feauer to follow.

Young Ducks stifled with Borage smoke, and being eaten in cold weather, strengthen the voice, and encrease naturall seed.

Young hen Partridges, eaten with vinegar, doe heale all manner of fluxes, and dry vp bad humours in the belly.

Quailes eaten with coriander seed and vinegar, doe helpe melancholick men.

Woodcocks and Snites are somewhat lightly digested: Yet hurtfull for collerick and melancholick men.

Swans, Turkeys, Peacocks, Hearnies, and Cranes, if they be hanged by the necks five daies with waights at their feet, & afterwards eaten with good sauce, do greatly nourish and profit them, which haue hote bellies.

Larkes and Sparrowes are meruailous good for them, that be diseased of the collick.

*Shew mee a way to fatten great Fowle in most short time.*



You must follow *Master Plats* aduise, namely, to take the bloud of beasts, whereof the Butchers make no great reckoning, and boyle it with some store of branne amongst it (perhaps graines will suffice, but branne is best) vntill it come to the shape of a bloud-pudding, and therewith feede your fowle so far as you please. You may feede Turkies with bruised Acornes, and they will prosper exceedingly.

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## *Of Fish.* CHAP. 6.

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*Shew me how to feed fishes in Ponds.*

**I**N the fourth booke of the *maison rustique*, lately translated out of French into English by *Master Surphlet*, I finde these meanes for the preserving of Fish ponds layd downe. It will be good sometimes to cast in some sorts of small fishes, the bowels and entrailes of great fish, crackt walnuts, fresh cheese, lumps of white bread, certaine fruits chopt small, all sorts of salt fish, and such other like victuall;

and sometimes it will be good to cast vpon the pooles and ponds, the fresh leaues of Parsley, for those leaues doe reioyce and refresh the fishes that are sicke.

Sith it is most certaine that the fishes abiding in the sea or streames and running riuers haue greater store of victuall, than those which are shut vp in pooles and ponds, for such as haue their full scope of liberty in the sea and streames, doe alwayes meet with one reliefe or other, brought vnto them by the course of the water, besides the small fishes, which are the food and sustenance of the greater: but the other shut vp and inclosed in safeguard, cannot goe forth a hunting after any pray.

*What is the best fish?*

A fresh Carpe salted for the space of sixe houres, and then fried in oyle and besprinkled with vinegar, in which spices haue boyled, in all mens censure is thought to be the wholesomest kind of fish. It may not be kept long, except it be well couered with bay, mirtle, or Cedar leaues.

Salmon and Trouts well sodden in water and vinegar, and eaten with sowre sauce, doe



helpe hot liuers and burning agues.

Barbles roasted vpon a gridiron, or broyled in vinegar are very wholesome. If any man drinke the wine, wherein one of them hath beene strangled to death, he shall euer after despise all manner of wines. Which conclusion were fit to be put in tryall by some of our notorious swil-boules.

Riuer sturgeons sodden in water and vinegar and eaten with fennell, doe coole the bloud, and prouoke lecherie.

Cuttles seasoned with oyle and pepper, do prouoke appetite and nourish much.

Riuer Lampreyes choked with Nutmegs, and Cloues, and fryed with bread, oyle, and spices, is a Princely dish, and doth very much good.

Female Tenches baked with Garlick, or boyled with Onions, oyle, and Raisins, may be eaten of youth, and collerick men.

Pikes boyled with water, oyle, and sweet hearbs will firmly nourish.

Eeles taken in Spring time, and roasted in a leafe of paper with oyle, Coriander seed, and Parsley, doe breake flegme in the stomacke.

Riuer Perches will prouoke appetite to them that be sicke of the hot ague.

Oysters rosted on the imbers, and then taken with oyle, pepper, and the iuyce of Oranges, prouoke appetite and lechery. They must not be eaten in those moneths, which in pronouncing want the letter R.

Cra fish rosted in the imbers, and eaten with vineger and pepper purge the reines, and helpe them that be sicke of the consumption or Ptisick.

*Shew me a way to keepe Oysters, Lobsters, and such like sweet and good for some few daies.*

Oysters as maister *Plat* saith, may be preserved good a long time, if they be barrellled vp, and some of the brackish water, where they are taken, powred amongst them, Or else you may pile them vp in small roundlets, with the hollow parts of the shels vpward, casting salt amongst them at euery lay which they make. You may keepe Lobsters, Shrimps, and such like fish: If you wrap them seuerally in sweet and course rags first moistned in strong brine, and then you must bury these cloathes, and couer them in some coole and moyst place with sand.



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*Of Milke, Butter, Cheese and  
Egges. CHAP. 7.*

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*What is the use of milke?*

**T**Here be many kindes of milke according to the diuersities of the nature of liuing things. The milke of kine, and sheepe, is the most butterish and nourishing; next vnto it, goates milke is chiefe, sauing womans milke, with which there is no comparifon, as being the most agreeable to the Sympathy of our natures, and proper to dry and melancholick persons; yea and a remedy against the consumption. There be three sundry substances, which lie hidden within the nature of milke, euen as they doe within all other naturall things whatsoeuer they be, namely a sulphureous substance which is the butter, conceiuing a flame, much differing from that whayish or mercuriall part which is the thin milke, next, it conceiues cheese, which represents the salt: and lastly, the thinn milke (being the remainder of both) being made into pottage with Rice and Suger, it encrea-

seth the generatiue seede, and strengtheneth the body. Buttermilke in which Fumitorie haue beene steeped and drunke in the Sommer time, or rather in the Spring time, is an excellent remedy against all diseases exceeding of collic and melancholy, yet notwithstanding with this caueat, that after the taking of it, you doe neither eat any other thing, nor sleepe within three houres after. To conclude, it must not in any case be taken of them which are subiect to feauers, head-aches, or fluxes: according to that vulgar saying: *Dare lac aut vinum febricitantibus in capite dolentibus est dare venenum.*

*What is the vse of butter?*

Butter, whether it be fresh or salt purgeth mildely, and helpeth the roughnesse of the throat: fresh butter being taken fasting with a little Suger, hindreth the ingendring of the stone: and cureth the shortnesse of breath, that butter is best which is made in May.

*What is the vse of Cheefe?*

Cheefe being the thickest part of the milk is most nourishing, but it makes the body bound and stipticke: Olde cheefe all mouldy, brayed and mixed with the decoction of a



salt gamon of bacon, and applied in forme of a Cataplasme, doth soften all the hard swellings of the knees.

*What is the use of Egges.*

There are three things worthy of consideration to be marked in egges; the first is, their proper substance and qualitie, for egges of some fowles are better than of some others, Hen egges are the best, and of better nourishment then the egges of Duckes, Geese, or other fowle: the second thing remarkeable in egges is, the time, to wit, whether they be fresh or stale, whether they be layed of a young Hen or of an olde Hen, for experience teacheth vs that these last doe quickly corrupt within the stomacke, and be nothing so good to nourish. Likewise it hath beene noted that egges layed after the new of the Moone in the moneth of August, or in the wane of the Moone, in the moneth of Nouember, as those likewise which are layed on Christmasse day or on Whitsonday, are lasting and durable, and not easily corrupted. Whereof there cannot be deuised any other reason, than that in some of them the shel is made hard and not to be pierced through of the aire by the cold-

nesse of the time: and in the other, there is a most quicke exhaling and expending of that which might be corrupted within the egge, by the heat of the time, & season then being. The third and last obseruation is the dressing and making ready of egges, some are sodden or roasted hard which the French men call *Dur-sis*; and the Greekes  $\epsilon\phi\theta\alpha$ , that is, Egges boyled till they be very hard, some are boyled to a meane, to wit, neither soft nor hard, which the Latins call *Tremula*: Others be but warme onely or soft and supping Eggs, which the Latines call *Oua sorbilia*. Aboueall, Egges poached with Parsly are the most wholesome.

*Shew me a way to make Hens to lay good and great Egges.*

Though this receit be homely, yet because it makes for our bodies nourishment and contentment, I will not conceale it from good Huswiues.

Hens will lay great egges, if you pound bricks & mixe them with bran and wine, bray them all very wel, and giue them to the Hens to eat: or els make a fine powder of brick, mixe it with barley bran, and giue it them to eate: some for the very same purpose doe mollifie



the Fullers earth that is red , and mixe it among the Hens meat. The Hen will sit all Winter as well as in Sommer, if shee haue meat made of bran , mixt with the leaues and seed of dry Nettles.

*Shew me how Egges are to be prepared for Physicke?*

The yolk of an egge swallowed alone, stayeth the cough, and such other distillations as fall downe vpon the lungs and other parts of the breast. The white of an egge beaten, and with the powder of Frankincense, Mastick, and Galles applied to the browes , doth stay the bleeding at the nose. A Cataplasme made of the yolke and white of an egge well beaten , the iuyce or water of Plantaine and Nightshade applyed vnto burnings , doth quench and extinguish them. A hard roasted egge eaten with vinegar , stayeth the fluxe of the belly , if you mixe with it the powder of Harts-horne.

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*Of Sauces.* CHAP. 8.

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*What be the best and sauiory Sauces for our meates?*

**F**OR the seasoning of such meats both flesh and fish as we haue spoken of before, and to make them agreeable as wel for our health as for our nourishment and appetites, we must vse now and then sauces with our meats: And these in perticular are salt, Sugar, Pepper, Cynamon, Ginger, Cloues, Nutmegs, Saffron, Honey, Oyle, Vinegar and Veriuiice.

Salt, is of a hot and dry quality, endued with a purging, cleansing, and a seasoning facultie, most fit to preserue meate from putrifaction, and to consume their moyst excrements and superfluities. And for this cause wee are aduised of the ancient Physitians, not to eat Beefe, Venison, or any other meate strong of digestion, before the same be seasoned with salt two or three dayes at the least.

Sugar is of a hot qualitie, and is quickly conuerted into choler: for which cause, I cannot approue the vse therof in ordinary meats,  
E specially



ſpecially to young men, or to them which are of hot complexions, for it is moſt certain, that they which accuſtome themſelves vnto it, are commonly thirſty and dry, with their bloud burnt, and their teeth blackned and corrupted: In medicine wiſe, it may be taken eyther in water for hot feauers, or in ſyrops for ſome kinde of diſeaſes.

Pepper is the beſt and whoſomeſt of all ſpices, as being of leaſt heate in operation, though in taſt it ſeeme ouer hot, being taken, I meane three or foure graines of it, ſwallowed downe with a faſting ſtomack, it preſerueth a man from the palsie, and from griefes in the ſtomack, the oyle of it extracted, and taken with ſome conuenient liquor, is a moſt ready and ſoueraigne remedie againſt the tertian and quartaine agues, by reaſon that the ſaid oyle diſſolueth and rooteth out the ſeminary cauſes of ſuch feuers, and doth cauſe the ſame to be euacuated by ſweates, vrine, or o-wiſe.

Cynnamon is of a very thinne ſubſtance, yet notwithstanding, very cordiall, comfortable and corroboratiue, there is a water diſtilled from it, knowne by the name of *Cynnamon*

water.

water, which is exceeding good for women in childbed, for weake stomackes, for the falling sicknesse, Apoplexies, and all windie collickes.

Ginger approacheth somewhat nigh to the nature of Pepper, but it is of a thicker substance, and doth not penetrate so soone as the Pepper, which hath a substance more thin, it auaieth against obstructions, and Feuer quartains.

Cloues are seldome vsed alone, but with other spices: they serue for the interlarding of Turkycocks and Salmon alone, without any other spice.

Nutmegs and Mace are spices of a most temperate nature, and may be vsed in winter time with moist meates.

Saffron reioyceth the heart, comforteth the stomacke, and procureth sleepe, but you must looke that you take not too much of it; for according to the vulgar French Prouerb: *La qualité ne nuit pas, ains la quantité.* Exceeding one or two drachmes, his narcotique smell doth offend the braine in such wise, that it maketh it dull and stupied.

Oyle is more wholsome and necessary then butter,



butter, as well for a mans health, as for the preparing of sundry meates and sallades, and better resisteth corruptions then butter: wee see another difference in this, that oyle is of it selfe reserved for a long time without change, whereas butter is nothing worth if it be not fresh eaten or salted; being applyed outwardly, it hath a singular vertue, as appeares by the answer of an auncient Philosopher, who being asked of the meanes to continue a man in perfect health, and to liue long; said, that it was to vse honey within, and oyle without; being inwardly taken, it looseth the belly, it causeth one to vomit vp malignant humours; yea, poyson it selfe, if a man hath drunken of it, or taken it but a small time before: one or two ounces of it taken with the iuyce of Lemonds, cureth the wormes in childrens bodyes, and the disease commonly called the Scuruie, which kinde of oyle I holde best: for I confesse that there be many kindes of oyle, yet none like to the oyle Oliue, which I here doe onely commend, in respect that the Oliue doth yeeld more Oyle then any other seed or fruit, it hath deserved the name of excellency aboue

all the rest, for the fat and vnctuous liquours of other feedes and fruits, are not like to haue any other name bestowed vpon them, then that which belongeth of right vnto the li- quour which is pressed out of the Oliue, for which reason when we speake of the Oyle of the Oliue, we onely say, Oyle : but when wee speake of other oyles, wee adde the name of the seed or fruit from which it was pressed, as for example, oyle of Vitriall, oyle of Sage, oyle of Wormewood, oyle of Cloues, and so of the rest.

Vineger prouokes appetite, tempereth hot cholerick humours, & keepeth backe corrup- tion and infection in the plague time, but it hurteth them that be sorrowfull except they correct it with Suger. Veriuyce is of the same nature as vineger is.

*Shew me a way to make wholsome and good vinegar in a short time.*

Take stale drinke, and cast into it salt, pep- per, and sowre leuen mingled together, after- wards heate red hot some Tyle, or gadd of Steele, and put it hot into the drinke. In like manner, a Radish roote, a Beete roote, and a shiue of Barley bread new baked, put into



stale drinke, and put forth in a glasse in the Sunne, or in the chimney corner, to the heat of the fire, will make good vinegar in a short time; or if you will haue it better, and to prouoke appetite, infuse into your said vinegar the leaues or iuyce of red Roses dryed, the iuyce of Mints and Centorie.

*Shew me a way to make vinegar with corrupted and marred wine.*

Take rotten and marred wine, and boile it, taking away all the scumme that riseth in the boyling thereof, thus let it continue vpon the fire, till it be boyled away one third part, then put it vp into a vessell wherein hath beene vinegar, putting thereto some cheruile, couer the vessell in such sort, that there get no ayre into it; and in short time it will prove good and strong vinegar.

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## *Of Hearbes.* CHAP. 8.

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*What is the vse of our ordinary hearbs and roots*

**B**orage is a cordiall Hearbe. It purgeth bloud, maketh the heart merry, and strengtheneth the bowels.

Cabbages moderately eaten doe mollifie the belly, and are very nutritiue. Some say, that they haue a speciall vertue against drunkenesse.

Radishrootes doe clear the voice, prouoke vrine, and comfort the liuer.

Cucumbers are of a colde temperature, and fit to be eaten onely of cholericke persons.

Onions, Leekes, and Garlicke, are onely fit to be eaten of flegmaticke folkes. They clarifie the voyce, extend the winde-pipes, and prouoke vrine, and menstruall issue. But men subiect to the headach must not aduenture to eate such vaperous nutriments.

*Shew me the best Sallet.*

The best Sallet is made of Peniroyall, Prasley, Lettice, and Endiue: for it openeth the obstruction of the Liuer, and keepeth the head in good plight.



## Of Fruit. CHAP. 9.

*What is the use of Fruit?*

**A**LL Fruit for the most part are taken more for wantonnesse then for any nutritiue or necessary good, which they bring vnto vs. To verifie this, let vs but examine 'with the eye of reason what profit they cause, when they are eaten after meales. Surely we must needs confesse, that such eating, which the French call *desert*, is vnnaturall, being contrary to Physicke or Dyet : for commonly fruits are of a moist facultie, and therefore fitter to be taken afore meales (but corrected with Suger or comfits) then after meales : and then also but very sparingly, least their effects appeare to our bodily repentance, which in women grow to be the greene sicknesse, in men the morphew, or els some flatuous windy humor.

White figs pared, and then eaten with Oranges, Pomegranats, or seasoned in vinegar, in spring time do nourish more then any fruit, breake the stone in the rains, & quench thirst.

Raisins and curranes are very nutritiue, yet

notwithstanding they putrifie the raines and the bladder.

Sebastian Prunes doe loose the belly, and quench choler.

Red garden Strawberries purified in wine, and then eaten with good store of Suger, doe asswage choler, coole the liuer, and prouoke appetite.

Almonds and Nuts are very nutritiue, and doe encrease grosnesse ; they multiply sperme, and prouoke sleepe. But I would not with any to eat them that are short winded, or troubled with head-aches.

Olde and ripe Apples roasted, baked, stewed, or powdered with Suger and Annise seed, doe recreate the heart, open the wind-pipes, and appease the cough.

Ripe Peares eaten after meat, and powdered with Suger, cause appetite, and fatten bodies. And if you drinke a cup of olde wine after them, they will doe thee much good.

Weighty Orengees are very good for them that be melancholick, and keepe backe the rheume.

Cheries, Plums, and Damsons, doe qualifie bloud, and repress cholerick humours.

The



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## The third Section.

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### *Of sleepe, early rising, and dreames. CHAP. I.*

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*What be the commodities of sleepe?*



Moderate sleepe strengtheneth all the spirits, comforteth the body, quieteth the humours and pulses, qualifieth heat of the liuer, taketh away sorrow, and asswageth furie of the minde.

*What be the discommodities of sleepe?*

Immoderate sleepe maketh the braine gid-die, ingendereth rheume and impostumes, causeth the pasie, bringeth obliuion, and troubleth the spirits.

*How many houres may a man sleepe?*

Seauen houres sleepe, is sufficient for sanguine and cholerick men; and nine houres for flegmatick, and melancholick men.

*Vpon which side must a man sleepe first?*

Vpon

Vpon his right side, vntill the meat which he hath eaten, be descended from the mouth of the stomack (which is on the left side:) then let him sleepe vpon his left side, and vpon his belly, that the meate may be the more easily sodden and digested in a more hot and fleshy place.

*May a man conueniently lie vpright on his backe?*

No, for it heateth the raines, hurteth the braine and memorie, and oftentimes breedeth the disease, which is called the riding Mare.

*Shew me some remedies to procure sleepe.*

Take a little Camphire, and mingle it with some womans milke, and anoint your temples therewith, or else take an ounce of the oyle of Roses, and three drams of vinegar, stirre them both together and vse them.

*What thinke you of noone sleepe?*

Sleeping at noone is very dangerous, But if you iudge it good by reason of custome, then doe off your shooes, while you sleepe: for when the body and members be heauie with deepe sleepe, the thicknesse of the leather at the soles doth returne the hurtfull va-



pours of the feet (that else should vanish away) in the head and eyes. Also, you must (if you can possibly) sleepe in your chaire, and let your head be meanelly couered according to the time. For as too much colde, so too much heate, doth astonish the minde and spirits.

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*Of early rising.* CHAP. 2.

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*What are the commodities of early rising?*

**E**Arly rising is healthfull for the bloud and humours of the body, and a thing good for them that be studious of waighy affaires, for the animall spirit is then more ready to conceiue. Yet notwithstanding it is not amisse to confider, and serue the time and place: because if the aire be corrupt, as in plague time, or enclined to moistnesse, as in raynie and mistie weather, or thundring, it is better to abide either in bed with some light, or to sit in the chamber by some sweet fire.

*of*

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*Of Dreames.* CHAP. 3.

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*What are Dreames?*

**D**Reames are either tokens of things past, or significant of things to come. And surely if a mans minde be free from cares, and he dreame in the morning, there is no doubt, but the affaires then dreamed of will truely come to passe.

*How many sorts of dreames be there?*

There be three sorts of Dreames.

To wit, diuine, supernaturall, and naturall.

Diuine dreames, are they which were sent by inspiration from God to his Prophets, and faithfull seruants, and as God is the Author of trueth, so are they true and certaine.

Supernaturall dreames are placed in the middest, betweene the diuine dreames and the naturall, for they may happen without being precisely sent from God, and their cause comes not onely by the sole deprauation of humours, as naturall dreames doe, but by the rauishment of the spirit, which wakes, while the body reposeth, and which being often-



oftentimes holpen by the inspiration of some good Angel or *Genius*, doth represent by such Dreames, things which commonly come to passe. These kind of dreames chance in the morning, when the braine is more free from the vapours of the meate, which before had dulled it: Among many examples which I haue read of, this one seemes most strange vnto me.

Two friends trauiailing together to a certaine Citie, by the way at a little village, parted the one to his friends house, and the other to an Inne. Hee which lodged at his friends house, saw in his dreame, his companion desiring him, that he would come to help him, or else he was to be killed by his hoast, which when he saw, he awaked, & rose out of his bed and was about to goe to the Inne, but coming to himselfe, and thinking how it might be a false dreame, returned to his bed, and slept; then againe his friend appeared vnto him, and seemed to request him more earnestly that he would succour him, but he making no account likewise of this dreame, slept againe; to whom in like manner the third time, his companion with a great complaint

desiring him because hee had neglected to helpe him in his life time, that now he would at last, not denie to seeke reuenge on the murderer, saying, that his murdered body was brought out of the gate of the Citie vpon a Cart, couered ouer with dung to hide the offence. By this meanes God disclosed the murderer, which well might be termed *sera numinis vindicta*.

Naturall dreames are they which represent the passions of the soule and body, the imaginations of such dreames come to passe, either by reason of outward causes, or inward; the outward, are vaporious meates, which ingender corrupt and burnt bloud: For the vse of Coleworts, Beanes, Pease, and Pottage, causeth sorrowfull and troublesome dreames, like as Garlick and Onions, being eaten at supper, doth make a man to dreame of terrible things. The inward causes of which dreames, are euill humours, specially melancholicke, which through the blacknesse thereof, doth darken the light of the vnderstanding (which is seated in the braine, and there-hence as a candle imparts light vnto the whole body) and there they imprint troublesome dreames.

To



To hinder a man from dreaming, let him auoid bad and windie meates, let him purge melancholy, and at conuenient season, if neede be, let him bleed. Likewise it is expedient to temper and correct the humours by sound antidotes and preparatiues, to vse reuulsions and deriuations to withdraw some of the fumes and vapours, which ascend vp into the head, filling the braine with many such troublesome conceits.

### The fourth Section.

## *Of Euacuations.* CHAP. I.

*How many kindes of Euacuations are there?*



Vacuations are either naturall or artificiall: the one vsuall, as exercise, vrine, fasting, and venerie: the other compelled as by Bathes, bloud-letting, Purgations, vomites, glysters.

*What be the commodities of Exercise?*

Exercise is that which maketh the body light,

light, increaseth naturall heate, and consumeth superfluous humours, which otherwise would clotter and congeale within the body. For in euery concoction some excrements are ingendred, which being left alone, may be the rootes of diners sickneses. Now the thicker sort of excrements are auoyded by sensible euacuations. But the thinner may be watted and purged by exercise.

*At what time is it best to exercise?*

It is best to exercise when the body is fasting and emptie, least after meates by violent and vehement motions, digestion be hindered, and putrification follow. In Sommer, exercise is to be vsed an houre after Sunne rising, for feare of a double heate. In Spring and Haruest time, it is to be vsed about an houre and a halfe after Sunne rising, that the morning colde may be auoided: for as the heate at mid-day is hurtfull, so the morning colde, especially in Autumne is to be eschewed.

*What kinde of Exercise is good?*

Walking, if it be not too slow, is a commendable exercise, and may be vsed in hot moneths, specially of cholericke persons. To



hang by the hands on a thing aboue your reach, so that your feet touch not the ground, is good. To climbe vp against a steepe hill, till you pant, and fetch your breath often with great difficultie, is a fit exercise to be frequented in colde seasons. Olde men must content themselues with softer Exercises, least that the small heate which they haue, should be spent. They must onely euerie morning haue their ioynts gently rubbed with a linnen cloth. To be brieft, they must be combed, and cherished vp with fine delights.

*Vnto what complexion doth Exercise most appertaine?*

Vnto the flegmaticke, rather then the cholericke.

*What exercise should short winded men vse?*

They must vse loud reading, and disputations, that thereby their winde pipes may be extended and their pores opened.

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*Of Urines.* CHAP. 2.

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*What is Urine?*

**U**Rine is the clearer and lighter part of bloud proceeding from the raines; which if a man forgeth to suppress, he is in danger of the collicke or stone,

*What colour of urine is most commendable?*

That Urine is most laudable, which is of colour somewhat red and yealow like golde, answering in proportion, to the liquour which you drinke.

*Teach me to prognosticate by Urines.*

White urine signifieth rawnesse and indigestion in the stomach. Red urine betokeneth heat. Thicke urine, and like to puddle, sheweth sicknesse or excessive labour. If white or red grauell appeare in the bottome of your vrinall, it threatneth the stone in the raines. In briefe, blacke or greene coloured urine, declareth death most commonly to ensue.



## Of Fasting. CHAP. 3.

*Is moderate fasting good?*

**M**oderate fasting, as to omit a dinner or a supper once a weeke, is wonderfull commodious for them that are not cholericke or melancholicke, but full of raw humours. This, *Anthony* the Emperour knew very well, when he accustomed to drinke nought saue one cup full of wine, with a little pepper after he had surfettèd.

Of the commodities of Fasting I haue written more largely in my second booke of the *Golden Groue*: and now of late in my first *Circle of The Spirit of Detraction coniuèred and conuicted*.

*Shew me a way to preserue my life, if perhaps I be constrained to straggle in Deserts.*

Take Licoras or Tobacco now and then, chew it, and you shall satisfie both thirst and hunger: or else, mixe some suet with one pound of Violets, and you shall preserue your life thereby, ten dayes. Or to conclude, take a peece of allome, & roule it in your mouth

when

when you waxe hungry: By this meanes, you may liue (as some write) a whole fortnight without sustenance.

## Of Venerie. CHAP. 4.

*What is the vse of Venery?*

**M**Oderate Venerie is very expedient for preservation of health. It openeth the pores, maketh the body light, exhilarateth the heart and wit, and mitigateth anger & fury.

*When is the best vse of carnall copulation?*

It is best to vse carnal copulation in Winter, and in Spring time, when nature is desirous without the help of Arts dregs, and at night, when the stomacke is full, and the body somewhat warme, that sleepe immediately after it, may lenifie the lassitude caused through the action therof. In Sommer in Iune and Iuly when the spettle thickens on the ground, it cannot be good.

*What be the inconueniences of immoderate Venerie?*

Immoderate venerie weakeneth strength, hurts the braine, extinguisheth radicall moy-



sture, and hastneth on old age and death. Sperme or seede of generation is the onely comforter of nature, which wilfully shed or lost, harmeth a man more, then if hee should bleed forty times as much.

*Teach me how winelesse batchelers, and husbandlesse maides, should driue away their uncleane dreaming of uenery at nights.*

First, they must refraine from wine, and venerous imaginations, and not vse to lye in soft down beds. Secondly, they must addict themselves to read the Bible and morall Philosophy. Thirdly, they must exercise often their bodies. Lastly, if none of these preuaile, let them vse the seed of *Agnus castus*, in English Parke seed, and they shall feelee a strange effect to follow.

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## Of Bathes. CHAP. 5.

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*What is the vse of Bathes?*

**C**OLD and naturall bathes are greatly expedient for men subiect to rheumes, dropfies and gouts. Neither can I easily expresse in words how much good cold bathes doe bring

vnto them that vse them : howbeit with this caueat I commend bathes, to wit, that no man distempered through Venery, Gluttony, watching, fasting, or through violent exercise, presume to enter into them.

*Is bathing of the head wholsome?*

You shall finde it wonderfull expedient, if you bath your head foure times in the yeare, and that with hot lee made of ashes. After which, you must cause one presently to poure two or three gallons of cold fountaine water vpon your head. Then let your head be dryed with cold towels. Which sodaine pouring downe of cold water, although it doth mightily terrifie you, yet neuertheles, it is very good, for therby the naturall heate is stirred within the body, baldnesse is kept backe, and the memory is quickned. In like manner, washing of hands often, doth much auaille the eyesight.

*How shall a man bathe himselfe in Winter time when waters be frozen?*

In Winter time this kinde of artificiaall bathing is very expedient and wholsome: Take two pound of Turpentine, foure ounces of the iuyce of Wormwood and wild mallowes, one



ounce of fresh butter, one drachme of saffron: mingle them and seeth them a pretty while, and being hot, wet foure linnen clothes in it, and therewith bath your selfe.

Or els make a bath after this manner, take of Fumitory, and Enula Campana leaues, Sage, Fetherfue, Rosemary & Wormwood, of each a handfull or two, seeth them in a sufficient quantity of water till they be soft, and put as much as a walnut of Allome, and a little brimstone in powder, and therewith bath the places of your body affected. He that vseth these bathes in times conuenient, shall liue healthfully, for by them superfluous excrements are extracted in sweat.

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## *Of Excrements and Bloud.*

*letting.* CHAP. 6.

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*What be Excrements?*

**O**F excrements some be necessary, and some superfluous: those be necessarie which spring of superfluous bloud, and that notwithstanding can nourish, when nourishment failes; as seede, sperme, milke and fat.

Those

Those be superfluous, which doe not proceed from bloud, nor can nourish, but rather separated from the bloud as not able to nourish, and these are either moist or earthy; moist as black melancholy, sweat, vrine, matter of the nose, spittle, &c: Earthy or dry excrements, as nailes, cornes, and such like.

*Aristotle* reckoneth the marrow in the bodie, the marrow among the excrements: 2 *Libr. de generat. animal. cap. 6.* But I take it to be a nourishment, because the bones are nourished by it, euen as the body is nourished by bloud.

*What thinke you of bloud-letting?*

Bloud is the very essence of life: which diminished, the spirits must consequently be dissolued. In consideration whereof, I counsell them, that vse any moderate exercise, not in any case to be le: bloud; least that corrupt water succede in the place of the pure bloud. But if they abound with bloud, or their bloud be putrified and burnt (if other medicines auaile not) this law of mine must needes be infringed.

*Shew mee a way to discerne the effects of bloud-letting?*

If



If the bloud, which is let out, appeare red of colour, and white water flow with it, then the body is sound: if bubbling bloud issue, the stomack is diseased: if Greene, the heart is grieved.

## *Of Purgations.* CHAP. 7.

*What is the use of Purgations?*

**P**urgations, as sometime they be very necessarie, so often taking of them is most dangerous. He that useth exquisite Purgations, and especially electuaries soluble, shall quickly waxe old and gray-headed. All Purgations (a few simples onely excepted) haue poysoned effects.

Besides, nature aboue measure is compelled by Purgations, and the vitall powers are diminished. In respect of which reasons, let euery man take heede of those butchering Surgeons and bloud-sucking Empiricks, who roguing vp and downe Countries, doe murder many Innocents, vnder pretext of Phisick. Hee that obserueth a good dyet, and moderately exerciseth his body, needeth no

Phisick.

Phisick. Moist and delicate viandes eaten in the beginning of meales, doe sufficiently loose the belly. Sweet wines performe the very same. Also the leaues of Scene sodden in water with Sebastian Prunes, will make the belly soluble. Why then will men be so headie, as to take their owne destruction, seeing that they may liue in health without Phisick-helpe?

*Who are apt to take Purgations and who not?*

They are apt to take Purgations, who are strong of constitutions, and who are willing. And againe, they are vnapt for Purgations, which are either too fat or too leane. Likewise children, old persons, women with child, and healthfull folkes are not to be purged.

*What humours are fittest to be purged?*

Those humours, which molest the body, and offend eyther in quality or quantity. If choler happen to offend you, it is conuenient, that you purge the same: if flegme trouble you, then by medicine it must be vndermined: if melancholy doth abound, it is expedient, that you fetch it out.

*What must I doe before purging?*

Before you purge, you must attenuate



the slimy humours, open the pores, through which the purgation is caried, and extract the whayish humours by some milde sirupe. Moreover, you must diligently marke the place, where you are agriued, namely, whether of the headache, or else sicke in the stomach, liuer, kidneyes, or the belly: and then whether by reason of flegme, choler, or melancholy. Which being knowne; according to the humour and place, you must mingle sirups fit for the part affected, with waters of the same nature, that the humour may be afore-hand concocted; but in such wise; that the measure of the water may double the measure of the sirupe, and that the measures of both, exceed not foure ounces.

*How many things are to be considered in purgations?*

Eight things. First, the quality of the purgation. Secondly, the time of the yeare. Thirdly, the climate of the Country. Fourthly, the age of the patient. Fifthly, his custome. Sixtly, the disease. Seauenthly, the strength of the sicke. Eightly, the place of the Moone.

*Shew mee the best and safest purgation for flegme.*

Take

Take one drachme of Turbith, foure drachmes of vinegar and Suger; make them into powder, and vse it in the morning with hot water: But eate not till three houres be expired.

*For Choler.*

Take two drachmes of good Rheubarbe beaten into powder, and incorporate the same with fiue ounces of hot water, wherein Damask Prunes haue beene sodden; and vse it hot in the morning. Or else take halfe an ounce of *Cassia fistula*, a drachme of Rheubarbe, and infuse them in water of Endiue with an ounce of the sirupe of Limonds: The next morning mingle all these with three ounces of Ptisan or Whay, and drinkethis infusion warme. Others of the poorer sort purge themselves onely with halfe an ounce of *Diaprunis laxanice*, mixt with Succory water and drunke warme; or else with halfe an ounce of *Electuarium de succo Rosarum*, and three ounces of the decoction of French Prunes.

*For melancholy.*

Take three drachmes of the leaues of Scene, two drachmes of Cinamon and Ginger, one drachme of Suger, and seeth them

in



in Goates milke, womans milke, whay, or in some other like thing. It is also good to anoint the side of the spleene with *unguentum Dialthææ*. Or else with the oyle of Lillies, oyle of Dill, Hennes grease, and the marrow of an Oxe.

*Shew me how I may mundifie bloud?*

Take two drachmes of Tyme and Scene, one drachme of Myrobolane, one drachme of Rheubarbe, white Turbith, and Ginger, two drachmes of Suger; let them be done all into pouders, and giuen in water wherein Fennell or Annise seed haue beene boyled.

*What shall I doe, if the Purgation will not worke?*

If after the taking of a Purgation, the belly be not loosed, that inconuenience happeneth chiefly for these causes; either through the nature of the sicke, or for the slenderesse of the Purgation, or because nature conuerteth her endeaour into vrine, or else by reason that the belly was before hand too hard bound, which by a glyster might be holpen. When therefore the belly after the Purgation is not soluble, it procureth grievous maladies in the body. But if a man taketh a small quantity,

titie of Mastick lightly pounded and ministred in warme water, he shall be cured of that infirmitie. Likewise, it much auayleth, presently to eate an apple.

*Seeing that glisters be very commodious, shew me a way to make some.*

Take hony sodden till it be thick, and mingle the same with wheaten meale, then adde a little fresh butter, and make your glistre into a long forme: Which done, dip it in oyle, and vse it. Or else take halfe an ounce of the roots of Succory and Licoras, two drachmes of Endiue, one handfull of Mallowes, one drachme of the seed of Succory and Fennell, two drachmes of Fennigreeke, halfe a handfull of the flowers of Cammomel; seeth them, and then a most wholesome glistre is made.

*What if the purgation doth euacuate too much?*  
You must infuse three drachmes of the poulder of Mastick in the iuice of Quinces, and drinke it: or else eate a Quince alone. Or else anoint the mouth of the stomack or the vpper part of the belly, with this precious oyntment following. viz. with oyle of Roses, and Quinces, of each an ounce, with oyle of Mastick halfe



halfe an ounce ; mingle these with the powder of Corall and Waxe, and vse it to stop the fluxe, whether it be sodaine, or humourall, or dissenteriall.

*What is the vse of Tobacco?*

*Cane Tobacco* well dried, and taken in a cleane Pipe fasting, in a moist morning, during the Spring or Autumne, cureth the megrim, the toothache, obstructions proceeding of cold, and helpeth the fits of the Mother. After meales it doth much hurt, for it infecteth the braine and the liuer, as appeares in our Anatomies, when their bodies are opened, we finde their kidneyes, yea and hearts quite wasted: For as all other things, which God gaue for our necessities, are superfluously employed, apparell, meates, drinckes, and such like: so this *Indian* weede, whose proper vse is to purge the body of thin water, which we call distillations or slender rheumes, and that in medicine manner in moist weather. I say, *Tobacco* is mightily abused, & by the *Diuels* temptations turned to *Bacchanalian* beastly custome, to serue Tasse-pots in stead of salt meates, caueare, and other enducements or drawers on of drinckes. Sometimes our swag-

gering

gering cast-awayes take it after the example of *Politicians* to temporize and dally away the time, that they might rest in their counterfeit traunce, when they want matter of discourse, vntill after a thorough perambulation of their barren wits, they haue coyned some strange accident or aunswere worthie the rehearsall among their boone companions. Then after long houghing, halking, and hacking:

*Mobile colluerint liquido cum plasmate guttur,*  
 Hauing their throates well washt with dreggish drugges.

They recount tales of *Robin Hood*, of *Donzel del Phæbo*, &c. as I haue else-where written in my Preface to my *first Circle of the Spirit of Detraction*. To conclude, the abuse of this forraine hearbe, I wish the Reader to ruminate and repeate ouer these moderne rhythmes:

*Tobacco that outlandish weed*

*Doth spend the braine and spoile the seed.*

*It dulls the spright, it dimmes the sight,*

*It robs a woman of her right.*



## Of Vomites. CHAP. 8.

*What is a vomite?*

**A** Vomite is the expulsion of bad humours (contayned in the stomack) vpwards. It is accounted the wholesomest kinde of Phisick: for that, which a purgation leaueth behind it, a vomite doth root out.

*Which are the best vomites?*

Take of the seeds of Dill, Attripplex, and Radish three drachmes, of Fountaine water one pound and a halfe: seeth them all together, till there remaine one pound: straine it, and vse it hot. Or else make you a vomite after this manner: take three drachmes of the rind of a Walnut, slice them, and steepe them one whole night in a draught of white wine, and drinke the wine in the morning a little before dinner.

*What if the vomites worke not?*

If they work not within an houre after you haue taken any of them, sup a little of the si-  
rupe of Oximel, and put your left middle fin-  
ger in your mouth, and you shall be holpen.

*What shall I doe, if I vomite too much?*

If you vomite too much, rub & wash your feet with hot and sweet water: and if it cease not for all this: apply a gourd to the mouth of the stomack. Sometimes without any Phisick at all, one shall fall to a customarie vomiting. And then it proceedes eyther of the colde complexion of the stomacke, or of hot complexion. If of colde complexion, you may helpe it by making a bagge of Wormewood, dry Mints, and Maioram, of each a like one handfull, of Nutmegs, Cloues, and Galingall halfe a drachme of each one. Let all of them be dried and powdred, and put betwixt two linnen cloathes, with Cotton interposed and basted. And then let them be applied vpon the stomack; Or else you may apply the said hearbes alone dried on a hote Tilestone, and put betwixt two linnen cloathes vpon the stomacke. Let them fortifie their stomackes with the sirupe of Mints or of Wormewood, or eate *Lozenges* called *Diagalanga*.

If vomiting proceedes of hote complexion, you may cure it by a playster applied to the stomacke, of oyle of Roses, Wormewood,



wood, Mints, and Barly flower with the white of an Egge. Some in such a case take the water of Purselane in their drinke to quench their thirst.

## *Of Common sicknesses.*

### CHAP. 9.

*Shew me how to cure such common sicknesses, as daily annoy our bodies.*

**A**LL sicknesses whatsoever spring out of the head distempered; and therefore they arise in one of the foure humours, which by the distemperature of the head, become likewise distempered: so that all sicknesses abound eyther of the bloud depraved, or of choler infected, or of flegme coagulated, or of melancholy empoysoned: Or (perhaps) they spring by the mixt corruption of two or more of these humours. Wherefore it be- houeth vs to be wise in the very beginning of our sicknesses, and to preuent their thee-

uist

uifh intrusion. Aboue all vomites or purgations, I fee none comparable to *Stibium* or *Antimonie* prepared, which I dare boldly commend as a most foueraigne and cheape remedy for agues, dropfies, fluxes and distillations vnto the poorer fort. The taking whereof I wish to be onely three graines infused for a whole night in a glasse of Sack, with a little Suger or cleare Ale, and to be drunke vp the next morning. As for rich men, let them fee the Physitian, least that noble trade decay for want of maintenance: according to that olde saying: *Stipends doe nourish Artes*. The Seminaries of diseases after this manner rooted out by *Antimonie*. Let euery particular griefe be suited thereafter: for agues, let them coole the liuer with Ptisans, Endiue, or Succorie waters. For the stone, let them take Goates bloud dried into powder in a hote Ouen, or otherwise as they please within their pottage, or liquour, seeing that the hardest Adamant is dissolued with this kinde of bloud: why may not the stone in mans bodie be likewise bruised therewith? For the Gout, let them exercise if they can, or else be let bloud very often in the place affected,



or let them reserve Horse-leaches for that purpose.

I might here commend diuers locall medicines, as oyles of Roses, of Mirtilles, of Cammomill, or wilde Mallowes, of Turpentine, or such like. I might aduise them to lay emplaisters on the goutie ioynts, made of Mellilore, of *unguentum Populeum*, of the flowers of Cammomill, of red Roses, with Beane flowre. I might wish them to apply the Colewort leafe, and then to stop the fluxe with that precious and admired salve commonly called *Paracelsus his stiptick playster*, which I haue found by experience to heale any wound, whether it be olde or Greene, sooner in one weeke then any other in a moneth, by reason of the binding, drying, and strengthening vertue, which it hath, being likewise able to stop the concourse or falling of humours into the sore. This salve I praise aboue all others, as that, which breeds none but good flesh, and as Apothecaries say, it will keepe forty yeares without putrifying. But indeed, because all sicknesses proceed from the braine, it were fit to purge the superfluous moisture thereof once a moneth, either with a

drachme of *Pilles Imperiall*, or of *Pillula sine quibus*, or of *Pillula Cochiae*. From the braine they flow into the musckles of the backe, and from thence they descend into the feet, which is termed *Podagra*, or to the hucklebone, which is called *Sciatica*, or else from the backe into the hands, and then it is called *Chiragra*. For a preseruatiue against the plague, let them now and then take *Pillula communes*, or the aboue said *Antimony*, which is also good against poison drunke: whereby they may note, that whatsoeuer helps the one, helps the other.

### The fift Section.

## Of infirmities and Death.

### CHAP. I.

*What be the causes of hot infirmities.*



THE causes of hot infirmities be fixe: The first are, the motions of the minde: as loue, anger, feare, and such like. The second, the



motions of the body; as, immoderate carnall copulation, vehement labours, straying, hard riding. The third, long standing, or sitting in the sunne, or by the fire. The fourth cause of infirmities is the vse of hote things, as meates, drinckes, and medicines vntimely vfed. The fift, closing or stopping of the pores; which happeneth by immoderate annointing, bathing, or otherwise thickning the skinne: so that the holes whereby the sweat and fumes doe passe out, be stopped. The sixt, putrifaction of humours by distemperature of meats and long watchings.

*What be the causes of colde infirmities?*

The causes of cold infirmities be eight: the first is, the cold aire: the second is, too much repletion: the third is want of good meate: the fourth is, the vse of cold things: the fift is, too much quietnesse: the sixt is, opening of the pores: the seauenth is oppilation in the veines or arteries: the eight is vnseasonable exercise.

*What is the chiefeest cause of death?*

The chiefeest and vnauoidable cause of our deathes is the contrarietie of the Elements, whereof our bodies be compounded. For the

quali-

qualitie, which is predominant ouer the temperature (or mediocritie) beginneth to impugne and fight with his contrarie, which is more weake, vntill it see the vtter dissolution of the same.

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*Of the wicked motions of the  
Minde. CHAP. 2.*

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*What be passions of the minde?*

**T**He passions, motions, or perturbations of the soule, which otherwise may be called the accidents of the spirit, are strange or sodaine insurrections, and rebellious alterations of a tumultuous troubled soule, which withdraw it from the light of reason, to cleaue and adhere vnto worldly vanities.

*Wherein consists the cure of the spirituall maladies?*

As the cure of the bodyes griefes consists chiefly in the knowledge of those causes which engender them: so in like manner for the cure of spirituall maladies, we must search out the causes from whence they do proceed.

And



And as the causes of the bodyes griefes are two, outward and inward : so the causes of spirituall diseases are likewise two, outward and inward. The outward are disgraces, iniuries, hatred, miserie, losse of honour and such like accidents : which wee call outward; because they arise out of our bodies, able to stirre vp a world of troubles in our Spirits. The inward causes of spirituall maladies are two fold : the one corporall, which presently at the first bickering doe torment the body : the other meereley spirituall, rightly termed the passions of the soule, which torment the soule it selfe. The Physitian therefore that will cure these spirituall sicknesses, must inuent and deuise some spirituall pageant to fortifie and help the imaginative facultie, which is corrupted and depraued; yea, hee must endeauour to deceiue and imprint another conceit, whether it be wise or foolish, in the Patients braine, thereby to put out all former phantasies.

*Which are the chiefeest passions of the soule?*

The chiefeest spirituall passions are voluptuous Loue, Iealousie, Anger, Choler, Sorrow, Feare, and Enuy.

*What is Loue?*

Loue is an affection, whereby the minde lusteth after that, which is either good indeed, or else that which seemes vnto it to be so. Among other causes which besot men towards this affection of Loue, I finde idlencesse to be one of the principall, which being taken away, the force of loue presently decayeth, according to that of the Poet :

*Otia si tollas, periere Cupidinis arcus.*

Next, I finde that mortification of the flesh weakeneth nature, and consequently subdueth lust. Last of all, time and age doe conquer this tyrannous motion : but indeede the Grace of God , which enlighteneth the eyes of our vnderstanding, to regard and meditate on the holy Scripture, is the most soueraine and comfortable water of life, which cooleth and alayeth the fierie stings of vnlawfull loue.

*What is the cause of loue ?*

The cause of loue among fooles is beauty: but among good men the vertues of the minde are the principles of loue, for they are euerlasting: and when all other things, as beauty and riches, do decay, yet they become



more fresh, more sweet, and inestimable then before. Hence it is, that wee are counselled to chuse wiues, not by our eyes, but by our eares, that is, not by prying into their fairenesse of bodies, but by inward contemplating of their honest deedes and good huswiueries. Ordinarily the most beautifull and goodly sort of men, and such as are decked with bodily gifts, are most deformed and vicious in their soules. There is alwayes a great combat betwixt chastitie and beautie, so that wee seldom see faire women to be honest matrons: the reason is, because they prefer the phantasticall pleasures of their bodily senses, before the true and right noble vertues of the minde: such (as the Spanyard saith) are like an apple which is faire without and rotten within: *La muger hermosa es como la mancana, de dentro podrida, y de fuera galana.*

*Shew me some other meanes to remedie the stinges of unlawfull loue.*

Forasmuch as examples, are the most familiar meanes to edifie and arme a diseased minde against the assaults of inuisible temptations, I will lay downe some, which our moderne Writers haue recorded for true. The

Passion of Loue hath beene so violent and vehement in some, that the wisest, as *Salomon*, haue turned to be Idolaters : and braue Martialists, as *Hercules* and others, haue become fooles or mad men. Saint *Augustine* Libr. I I. *Trinitat. cap. 4.* rehearseth a story of one in his time, that had such a strong and strange apprehension of his mistresse body imprinted in his braine, that he imagined himselfe really present with her, and committing of carnall copulation with her so sensibly, that his very seed did spend in the said imaginary act. *ut ei se quasi misceri sentiens etiam genitalibus flueret*, that I may vse his owne words.

For the cure of this beastlike and flouently sinne, I will content my selfe with three famous examples.

There dwelt in *Alexandria* a dame of great beautie, and of greater learning, called *Hippatia*, which publikely read vnto Schollers. It came to passe, that one of her chiefeest Schollers became so inamoured of her, that the ardent desire of loue compelled him to discover vnto her his passion, entreating her to pittie his languishing state. *Hippatia* a very wise woman, and loath to cast away so worthy



a Scholler by a cruell disdaine, bethought her selfe of this subtill and sodaine remedie: she out of hand prouided her of a filthy, bloudy, and mattry smock: and after shee had inuited him to her chamber, fayning her selfe willing to giue him contentment, shee tooke vp her peticote, and shewed him her flowry contagious smocke, speaking vnto him after this manner: My friend, I pray thee see here how thy iudgement hath beene abused; see what thing thou louest so precious: examine more straightly, what motiue induced thee to loue such filthy tromperie ouer-cast and disguised with a glozing beautie. At these words, the young man began to be ashamed, to repent himselfe, and thenceforth to become more wise and sober.

It is reported of that great Scholler *Raimundus Iulius*, that falling in loue with a faire Gentlewoman, he pressed her very earnestly to respect him. Shee to dispatch and to ease his passion, concluded to lye with him: but when shee came, shee presently shewed him her left duggie most vgly to behold by reason of a canker which had almost rotted it. At which hideous sight his courage sodainely quai-

quailed, and cooled in such sort, that his lustful loue was conuerted into a charitable loue to study for some extraordinary Physicke to help her.

A Lawyer of *Tholouza* for his further learning hauing trauailed into *Italy*, was at length insnared with loue at *Venice*. Whereupon he often passed by the doore of his mistresses house, and made many tokens of his good will towards her. Hee attempted by the assistance of Bawdes to corrupt her with gifts, and in the end with much adoe found means himselfe to impart his loue vnto her. The Gentlewoman with bitter threatning repulsed him. All which could not cause him to desist from his idle exterprize, so vnbrideled was his affection, so violent his motion. But at the last perceiuing his purpose frustrate and hopelesse, he fell into a frantick humour, & one morning among the rest, in the Church of *Saint Marke*, casting himselfe through the Guard, endeuoured to murther the Duke. but this amorous foole, as *God* would haue it, was resisted and led into prison. The matter was examined very straightly, and at the last it was found that Loue had made him mad.

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The wise *Senate* vpon graue deliberation dismissed him, committing his cure to that famous Physitian *Pracastorius*, who at that time dwelt in *Venice*. This learned man vndertaking his charge and cure, disguised a Courtizan like the Gallants mistresse to lye with him a whole night, and to yeeld him his amorous contentment, vntill he was weary. Then hee caused him to be well couered with clothes, till he fell into a sweat. His phantasie and lust being thus partly pleased, hee proceeded to other remedies, to purge him of his melancholicke humours, so that at length he restored him to his former state. I write not this, to the intent it should serue for a precedent, (the same being diameter-wise repugnant to our *Makers* Commandement) but because our Physitians should counsell the youthfull amorous to marry, rather then to burne in vnlawfull desires: and the amorous married to content himselfe with the wife of his youth, giuing her due beneuolence, and satisfying his burning lust vpon her body, whom *God* had ioyned with him for that purpose: for surely, by this carnall copulation the vaporous fumes of the seede are taken away from

the

the Patient, which doe infect his braine, and lead him into melancholy. By how much the more and longer they continue in the body, so much the more thoughts doe they engender, which at last will turne to folly or madness.

*What is lealousie?*

Lealousie is a doubtfull quandarie of the minde, for that the soule suspects a corriuall or copartner in the thing beloued. Our ignorance in discerning spirits, and the discording tunes of our soules affections occasion this strange breach, or suspicious scruple in our Consciencences. Wherefore yee husbands, beginne betimes to admonish your Wiues of the soules saluation. Let no day escape without prayers and thanksgiuing vnto the *Lord*. Ioyne together as true yoak-fellowes in *Gods* seruice, daily prostrating your selues before his omniscient presence, least Sathan' creepe into your carelesse hearts, and minister iust cause of lealousie vnto you. If the head gets in, the whole body followes. If the head be well, the body can hardly be distempered: so if Husbands doe their duties towards *G O D*, their Wiues will imitate them in time, and

H                      conforme



conforme their liues according to the square of vnitie. O noble vnitie which shapest this indiuiduall vnion betwixt man and wife, not onely in their bodies constitutions, but in their soules coniunctions, firme, stable, neuer to be remoued: Bone of my bone, flesh of my flesh:

*Tu nostra de carne caro, de sanguine sanguis, sumptaq; de nostris ossibus ossa geris.*

As *Adam* spake to *Euah*. Away therefore yee iecalous Italists with your golden lockes, with your artificiaall chaines, with your straight mewings. If *Pasiphae* cannot haue the company of a man, she will yeeld her body to a wanton Bull. If *Ariosto's* *Queene* be restrayned one way, shee will satisfie her appetite another way with a deformed dwarfe: *Qui era tanto dotto, per mettere la Regina sotto*. There is no locke, nor chaine comparable vnto the feare of the *Lord*, whose wrath is a consuming fire. The very thought of Hels torments terrifies the conscience more then all the worldly deuises of flesh and bloud.

*What is anger?*

Anger is a vehement affection, because it sees things fall out contrary & crosse like to reason.

*Wh*

*Why doe some looke red, and others pale when they be angry?*

Some when they are angry become red, because their bloud ascendeth vp into the head: and these are not so much to be doubted. Others wax pale when they are angry, because the bloud is retyred vnto the heart; whereby they become full of heart, & very dangerous.

*What is Choler?*

Choler is a fiery passion of the minde, because it seeth all things fall out contrary to reason or wit: there are two sorts of Choler abounding in euery man; the one open, the other hidden: wherof this latter is more dangerous. From both of them, being terrible ebullitions & morions of the spirit, all the body, the bloud, and humours become heated and chafed: insomuch, that they grow to be sulphureous, kindeling of fiery feuers, pleurisy, gall in the stomacke, yealow iaudises, tumours, *Erisipelaes*, itch, and innumerable other maladies, as well externall as internall: whose chiefeft and specifique cure consisteth that Christian Vertue *Patience*: as for other Physicke to coole the violence thereof I leaue to greater Clerkes.



*What is sorrow?*

Sorrow is an affection of the mind, whereby it is oppressed with some present euill, and languisheth by little and little, except it finde some hope or other to remedy the griefe thereof.

*What is the effect of Sorrow?*

Sorrow stiflerh vp the purer faculties of the soule, causeth a man to fall into a Consumption and to be weary of the world, yea and of himselfe.

*How many kindes of Sorrowes are there?*

There be two kindes of sorrowes: the one deepe and heauy, the other short and temporarie. The former is properly termed *Sorrow*, the latter *Mourning*.

*What be the causes of both these kindes?*

Their causes are outward and inward. The outward are grieuances, which happen vpon diuers occasions: cyther for the losse, which Husbands receiue by reason of their Wiues deaths; or by reason of some deare friends death, which in nature wee loue extreamely; or else by reason of the shipwracke or discredit of our name, fame, and goods. To these outward causes I adioyne the depraued dyet

of the melancholicke, which engender melancholicke humours: as those euill weedes and seeds, which our Farmers gather among their corne, grinding the same with the rest, into bread or malt. Out of these corrupt seeds malignant vapours arise vp into the head, which intoxicate the braine, whirling about the imaginatiue facultie, straying vp and downe along the memorie, and eclipsing the light of the vnderstanding. The inward causes spring from melancholick or burnt bloud, contained within an inflamed braine, and there-hence tainting the veines and whole body. Of this blacke and enraged bloud, which originally proceeded from the diuersities of vapours or exhalations, there grow diuersities or diuers sorts of Sorrowes, which diuersly work vpon the functions of the imagination.

For if it be true, that the soule is in the bloud, and dispersed through euery part of the same, (as God is wholly in the world, and wholly in euery part of the same) then surely must it follow, that the variety of the bloud doth change and diuersifie the vnderstanding, and also that the actes of the vnderstan-



ding soule doth change the humours of the body: so that out of these diuersities of tainted humours there are ingendred strange and wandring phantasies, caused by reason of such blacke bloud, smoake and sweat, which is crept into the humour of melancholy.

Some of extreame sorrow haue turned mad, famishing themselves to death: some imagined themselves to be Vrinals of glasse, expecting when they should be brokenthrough some accident: some thought that they were become Owles, and therefore feared to be seene abroad in the day time. Among these sorrowfull lots, I cannot but remember a Gentleman of *Venice*, with whom I was familiarly acquainted at the Citie of *Noua-palma* in *Italie*, about nine yeares past. This Gentleman by reason of crosses, hauing fallen into a sorrowfull discontentment, began to scorne all of his rancke, and grinding the world as it were into oatmeale, would eyther be *aut Caesar*, *aut nihil*, eyther a Monarch, or a Molecatcher. And to this end he studied by what meanes hee might aspire to the Empire. At the last, hauing wearied his braine with the losse of many a nights sleepe, to his bodies annoy-

annoyance, hee imparted his mind vnto me: whereupon, to put him out of dumps by degrees, I aduised him to leaue off his solitary walkes, and to betake himselfe to reading, or to some outward exercise, thereby to banish away his inward thoughts, or rather doating Dreames. This counsell of mine, hee accordingly followed for a time: but at length he fell into his wonted phantasies, and persisted so strongly therein, that hee wrote very learned letters and pathetical vnto the *Electours*, for his aduancement into the throne *Emperiall*, very earnestly soliciting me to become his Agent in the businesse.

*What is the reason that men imagine such impossible and vaine things?*

When *God* with-drawes his *Spirit* from the sinfull Sonnes of *Adam*, then the world, the flesh, and the Diuell glad of such aduantage and opportunitie, doe mutually conspire against them, diuersly seduce their brittle thoughts and wils. Some they possesse with imaginations according to the course of the liues which they lead. Others imagine of sorrow & discontentment such strange matters, that not onely the spirit is assayled, as I haue



written, but also the body is assaulted, that it becomes vnprofitable vnto al seemly actions. And that so violently, that it procures and prefers Death it selfe.

*Now since you haue discoursed of naturall and Melancholicke Sorrowes, tell mee what harme hapneth by the other sorrow, which wee terme mourning.*

This latter kinde of sorrow being accidental, chanceth to our conceit by *Destiny*, which is no other then the will of *God the Father*, limiting the end of all things by measure, number, and waight, not blind-foldly as the Poets fained of Fortune, but necessarily and prouidently. Vpon the death of some deare & neare friend, our mindes are deeply touched, that we manifest the effects therof, in our very outward countenance and apparrel, by reason of the weaknesse of flesh and bloud, which can in no wise brooke a sodaine or violent alteration: but commonly such mourning is short and momentarie, according to that Maxime of the Philosophers: *nullum violentum est perpetuum*. No violent thing can last long: which likewise may be confirmed by the obseruation of our outward habits.

*Impletur*

*Impletur lachrimis, egrediturq; dolor.*

The more teares wee shed, the lesse is our sorrow, for teares cause wearinesse, wearinesse procures sleepe, and sleepe asswageth sorrow; new objects also comming in by proceesse of time to affect the Patient. Neuerthelesse for all this, *neq; mihi cornea fibra est*, my heart is not so rigorous and hard, as to condemne vtterly our mourning vse, when we haue lost our dearest friends: nay, I commend it highly, so that it be accomplished with moderation, and accompanied with Hymnes and Psalmes to GOD for the honour of his mercy, with charitable Epitaphes for the memoriall of the deceaseds honesty, and with cheereful almes-giuing for a monument of Christian charitie. But what is the reason, that some were black, and some white at the funeral of their friends? The morall is this, that the blacke betokeneth the corruption of the body. The white signifieth the soules freedome out of the bodys prison. Happy is that soule, which can contemne the frailty of the flesh, loathing to deface the handie-worke of God. Happy I say, and fraught with true magnanimitie is that



that spirit, which can make profitable vse of his visitation, not grudging, not murmuring, not mourning out of measure. These restoratives I ministred to my selfe at the death of my deare *Wife*, who of late was sodainly stricken dead with *lightning*, as I haue shewed at large in my worke, called the *Spirit of Detraction coniured and conuicted*.

And because I am fallen at this present into a mourning veine, I will reiterate my Christian farewell, wishing that the same might become a precedent to an afflicted spirit in the like case. *Adieu thou Seruant of Christ, thou Patterne of Pietie. Adieu thou Map of Gods miracles. Adieu my Ioy, my Loue, my Comfort. Adieu, and rest thee hence-forth among the Heauenly Roses: rest in peace for euer free from the thornes of malice. Adieu againe and againe, Adieu deare wife for a while, and welcome sweet Iesus my Sauour for euer.*

*What is Feare?*

Feare is a griefe which the minde conceiueth of some euill that may chance vnto it.

*Why doe fearefull men looke pale?*

The reason why fearefull men looke pale  
and

and wanne, is, because nature draweth away that heat, which is in the face and outward parts, to relieue and comfort the heart, which is welnigh stifled and stopped vp.

*How many sorts of fearefull persons are there?*

There be two sorts of fearefull persons; the one *Naturally* fearefull, the other *Accidentally* fearefull. Among those, which are naturally fearefull I range *children*, who are subiect to this passion by reason of the sodaine commotion of the humours, and of the bloud descending into the sensitiue organs, be-dazing their sights with a false suffusion. Likewise I place *aged* people in the number of the most naturally fearefull, which by the meanes of their ouer-spent naturall moisture and wasted braines doe againe play the babies, and as the Latinists say, *repuerascunt*, and as the Greekes *ἀλγὶς παῖδες οἱ γεροντες*. Thirdly, I account *Women* by nature fearefull, whose sexe, as the weaker vessels, is much defectiue and impotent, in courage euer doubtfull and distrustfull almost of their owne shadowes. Fourthly, *superstitious* persons, as *Papists*, who by reason of their naturall fragilitie, doe  
forge



forge a thousand phantasies in their braines. To these I adde the *melancholicke*, as a kinde of humourous darke spirits, which because they shoot inwardly, abhorring outward objects, doe feare the very noise of reeds and fall of leaues:

Now it is time that I discourse somewhat of that *feare*, which is *Accidentall*, no lesse penetrating into the mindes of men, then that which is *Naturall*, and chiefly, when God doth manifestly cooperate and worke together with it; whereof no mortall man can well declare the solide and true cause. The first *Accidentall* feare is that, which befallles to multitudes at once, yea euen to a whole campe of hardie souldiours: which kinde of feare is termed *Panick*, etymologized of *Pan*, because he being *Bacchus* his Lieutenant in the *Indian* war, with Art and politick stratagems, almost beyond wit surprized them with great feare and wonder. Secondly, malefactours terrified with the guilt of their euill consciences, doe imagine a world of feares. And no meruaile, seeing that all creatures serue to reuenge sinne committed against the Creator. *Offenso Creatore, offenditur nobiscum omnis creatura*. Sometimes

times this *Accidentall* feare proceedes of sicknesse, sometimes it comes by a false suggestion or alarm, as that feare wherewith a Gentleman of *Padua* was possessed, when his youthfull haire in one night conuerted into gray and hoarie, onely by a false report, that hee should be put to death the next day after.

*What is Enuie?*

Enuie is a griefe arising of other mens felicitie. It maketh a man to looke leane, swart, hollow eyed, and sickly.

*Doe these affections hurt the soule, as well as the body?*

Yea doubtlesse: For if the body be replenished with these diseases, the soule cannot be whole, nor sound. And euen as vices cause disorders and diseases both in the body and soule: so likewise they cause the one to destroy the other, whereas there should be an vnitie and harmony, not onely of the corporall qualities among themselues, and so of the spirituall among themselues, but also of their ioint qualities one with another. And no meruaile; seeing that God hath sowed and planted the seeds and sparks of affections (to



move vs) not onely into our soules, but also into our bodies.

*How doe the temperature of the bodily affections, and the soules affections agree together?*

There is great concord betwixt the bodies qualities, and the soules affections : inſomuch that as our bodies are compacted of the elemental qualities, namely, of moyſture & drieſſe, heat & cold : So among the ſoules affections are ſome moiſt, ſome dry, ſome hot, & ſome are cold. This we might ſee by inſtance made. The affection of mirth is hot & moiſt, whereas ſorrow is cold and dry. The one is proper to young men , and the other to olde men, who are cold and dry.

*Why is there ſo great a diuerſitie among men?*

There be diuers reaſons alledged of this by men of diuers profeſſions. Firſt, the Diuines ſay , that originall ſinne and tempration of wicked ſpirits, make men vicious : faith and grace make them righteous and holy : Politicians and Stateſmen holde , that bad company and ill education , cauſe men to be ill diſpoſed : the Aſtronomer hee ſaith , that they which are borne vnder *Iupiter* ſhall be wiſe and fortunate , vnder *Mars* ſouldiers,

vnder

vnder *Venus* adulterers, vnder *Mercury*, Merchants, or very couetous, vnder *Taurus* industrious, vnder *Libra* iust men, vnder *Aries* wise Counsellors, vnder *Aquarius* fishers. *S. Augustine* on the 63. Psalme, tels of a Mathematician, who said, that it was not a mans owne will, which made a leacher, but *Venus*: a murtherer, *Mars*: not his owne proper will made him iust, but *Iupiter*. The naturall Philosopher auerreth, that they who excell in imagination, are fit to be Linguists, Artizans, Poets, and Painters: the meanes to descry, whether they be imaginatiue or no, is thus: if he be well conceited of himselfe, if hee loues to goe richly attired, and oftentimes looketh in a looking glasse, if hee playes well at Chesse, Cards, and Dice, &c. They that excell in vnderstanding are fit to be Iudges: they who haue the faculty of memorie, wil proue good Attornies, and practitioners in Law and Physick. Physitians hold, that men be diuersly affected according to the diet which they vse, as Venison, Conies, and Hares-flesh, make men melancholick, and consequently enuious and froward: those meates which ingender good bloud, make men of a sanguine



complexion and free hearted. Excesse of meat make men riotous and drunkards.

## *Of the Age of Man.*

### CHAP. 3.

*Into how many ages is mans life diuided?*

**M**Ans life by the computation of Astrologers, is diuided into seauen ages: ouer euery one of which, one of the seauen planets is predominant. The first age is called infancie, which continueth the space of seauen yeares. And then the Moone raigneth, as appeareth by the moyst constitutions of children, agreeing well with the influence of that planet.

The second age named childhood, lasteth seauen yeares more, and endeth in the fourteenth of our life. Ouere this age, *Mercurie* (which is the second sphere) ruleth; for then children are vnconstant, tractable, and soone enclined to learne.

The third age endureth eight yeares, and

is termed the stripping age: It beginneth at the fourteenth yeare, and continueth vntill the end of the two and twentieth. During which time, gouerneth the planet *Venus*: For then we are prone to prodigality, gluttonie, drunkennes, lechery, & sundry kinds of vices.

The fourth age containeth twelue yeares, till a man be foure and thirtie, and then is he named a young man. Of this age the *Sunne* is chiefe Lord. Now a man is wittie, well aduised, magnanimous, and come to know himselfe.

The fift age is called mans age, and hath fixeene yeares for the continuance thereof, subiect to *Mars*; for now a man is cholerick and couetous.

The sixt age hath twelue yeares, that is, from fiftie till threescore and two. This age is termed (although improperly) olde age: of which *Iupiter* is master, a planet significant of equity, temperance and religion.

The seauenth and last (by order) of these ages continueth full 18. yeares, ending at fourscore, to which few attaine. This age, by the meanes of that planet *Saturne*, which is melancholick & most flow of all other, causeth



man to be drooping, decrepit, froward, cold, and melancholick.

*Why did men liue longer before the floud, then they doe now?*

The principall reason, why men in those dayes liued longer then we do, is, because they had not then any of the causes, which ingender in vs so many maladies, whence consequently ensueth death. Their liues were vpholden by the course of the heauens, with the qualities of the planets & stars, being at that time farre more glorious and gracious then now. Therewere not so many meteors, comets, and ecclipses past, from whence now diuers & innumerable circumuolutions proceed.

We must also vnderstand, that our first Parents were created of God himselfe without any other instrumentall meanes, And againe, the earth in those dayes was of greater efficacie to bring foorth necessities for mans vse, then it is in this crooked and outworne age. The soyle was then gay, trim, and fresh: whereas now by reason of the inundation (which tooke away the fatnesse thereof) it is barren, saltish, and vnfaurie.

To conclude, they knew the hidden vertues of hearbs and stones, vsing great contri-

nence in their dyets and behauiours. They were ignorant of our delicate inuentions and multiplied compounds. They knew not our dainty cates, our marchpanes, nor our superfluous slibber sauces. They were no quassers of wine or Ale, nor were they troubled with so many cares, and vaine glorious pompes.

*Tell me the certaine time, wherein man must of necessitie die?*

To die once, is a common thing to al men. For that was ordained as a punishment of God for our fore-parents, when they transgressed his commandement, with longing and lustfull thoughts touching the fruit in Paradise: but to tel how, & at what time, that is a secrecie neuer disclosed to any creature. Such as the mans life is, such is his death. A Righteous man dieth rightcoulsly. But a wicked man hath a wicked end dying without repentance. Death is a sodaine and a sullen guest, neuer thought on, before hee apprehendeth vs as his slaues. When we think our selues safely mounted on the pinnacle of worldly felicity, he vnawares suppresseth vs rudely, and smiteth vs deadly.

For which consideration, O mortall men, lead your liues vprightly, hearken not vnto the counsels of the vngodly, nor like greedie



Cormoraunts snatch vp other mens rights. Rather know your selues contentedly : which done, be vigilant, well armed in Christ Iesus, and alwaies meditating on your deaths.

*Which be the most dangerous yeares in mans life?*

The auncient Sages, by curious notes haue found out, that certaine yeares in mans life be very perillous. These they name climactericall or stayrie yeares, for then they saw great alterations. Now a climactericall yeare is euery seauenth yeare; The reason is, because then the course of the planets returne to *Saturne*, who most commonly is cruell and noysome vnto vs. And euen as the Moone, which is the next planet vnto vs, and swiftest of course, passeth almost euery seauenth day into the contrary signe of the same qualitie, from whence she came forth, and there-hence bringeth the criticall daies: so *Saturne*, which is the planet furthest from vs and slowest of course (for hee resteth in one signe so many yeares, as the Moone doth dayes) bringeth these climactericall yeares, and causeth sundry mutations to follow. Hence is it, that in the seauenth yeare children doe cast and re-

new

new their teeth. In the fourteenth yeare proceedeth their strippling age. And betwixt that and the fifteenth yeare there falles out in the body a tumultuous whurly-burly or wambling commotion of humours, which in some breakes out into scabs or hote watry issues, in others into kindes of agues. In the one and twentieth, youth. And when a man hath past seauen times seauen yeares, to wit, nine and forty yeares, hee is a ripe and perfect man. Also, when he attaineth to tenne times seauen yeares, that is, to the age of threescore and ten, his strength and chiefest vertue begins to fall away. And againe, euery seauenth yeare was by Gods owne institution pronounced hallowed; And in it the *Israelites* were prohibited to manure their grounds or to plant vineyards.

*Aulus Gellius* mentioneth, that the Emperour *Octavian* sent a Letter vnto his stepsonne to this effect: Reioyce with mee my Sonne, for I haue past ouer that deadly yeare, and enemy to olde age, threescore and three. In which number the seauenths and ninths doe concur.

The fixe and fiftieth yeare is very dange-



rous to men borne in the night season, by reason of the doubled coldnesse of *Saturne*. And the threescore and third yeare is very perillous to them that be borne in the day time, by reason of the drinesse of *Mercurie* and *Venus*. It is also obserued, that the nine and fortieth yeare composed of seauen times seauen is very dangerous.

Others againe of our late Criticks collect by experience, that in the seauenth yeare more vnnaturall ill humours are ingendred, then the true and naturall constitution of the bodie can possibly digest, because the liuer and heart being the radicall Fountaines of the bloud, by little and little, are so corrupted within the compasse of fixe or seauen yeares, which cannot chuse but at the last breake out, like the Paroxismes or fits of an ague tertian or quartane, in some kinde of bodies at the seauenth yeare, and in others of a stronger ability at the ninth yeare. So when these steps are past, the liuer & heart do prepare humours for the yeares or steps following, vntill it burst out into a remarkable euent.

Finally, whensoever any man entreth into these climactericall yeares (if certaine tokens

of imminent sicknesse doe appeare, as wearisomnesse of the members, grieve of the knees, dimnesse of sight, buzzing of the eares, loathsomnesse of meate, sweating in sleepe, yawning, or such like) then let him incessantly pray, and beseech God to protect and guide his heart; let him be circumspect and curious to preserve his health and life, by Art, nature, policy, and experiments. Or if no eminent cause appeare, let him purge aforehand, the better to prevent the encrease of humours.

*Which be the criticall daies?*

The critical daies are the first and seauenth of *January*. The third and fourth of *February*. The first and fourth of *March*. The eighth and tenth of *April*. The third and seauenth of *May*. The tenth and fifteenth of *June*. The tenth and thirteenth of *Iuly*. The first and second of *August*. The third & tenth of *September*. The third and tenth of *October*. The third & fift of *November*. The seauenth and tenth of *December*.

*Which humors are predominant in the night season, and which in the day time?*

Euery one humour raigneth fixe houres. Bloud is predominant from nine a clocke in



the night, vntill three a clock in the morning. Choler from three a clock in the morning, till nine. Melancholy ruleth from nine a clock in the morning, till three in the euening. Likewise flegme gouerneth from three in the euening, vntill nine a clock at night. So that flegme and melancholy doe raigne at night, and bloud and choler in the day time. Also bloud hath his dominion in the Spring time; choler in the Sommer; melancholy in Autumne, and flegme in Winter. For which respects, I aduise you (if perchance you fall into a disease) to marke well, in the beginning of your sicknesse, the houre and humour then raining, that thereby you may the sooner finde out remedy. In conclusion, you must consider of the Critical daies: in which, great alterations either towards your recouerie, or towards your further sicknesse will ensue. Most commonly the criticall day happeneth, the seauenth, the fourteenth, the one and twentieth, or the eight and twentieth day from the beginning of your sicknesse. Notwithstanding, according to the course of the Moone, the fourth day, the eleauenth, the seauenteenth, and the foure and twentieth day  
from

from the beginning of your sicknes will foretell you, whether you shall amend or waxe worse.

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*Of the foure Humours.*

CHAP. 4.

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*What is an Humour?*

**A**N humour is a moist and running body, into which the meate in the Liuer is conuerted, to the end that our bodyes might be nourished by them.

*What is the nature of the sanguine humour?*

The sanguine humour is hot, moist, fatty, sweet, and seated in the liuer, because it watereth all the body, and giueth nourishment vnto it: out of which likewise issue the vitall spirits, like vnto small and gentle windes, that arise out of riuers and Wels.

*What is the flegmaticke humour?*

The flegmatick humour is of colour white, brackishlike vnto sweat, and properly placed in the kidnyes, which draw to themselues the water from the bloud, thereby filling the veines, in stead of good and pure bloud.

*What*



*What is the Cholericke?*

The Cholericke humour is hot and fiery, bitter, and like vnto the flower of wine. It serueth not onely to cleanse the guts of filth, but also to make the Liuer hot, and to hinder the bloud from putrifaction.

*What is the Melancholicke humour?*

The Melancholick humour is black, earthly, resembling the lees of bloud, and hath the Spleene for a seat assigned vnto it. Howbeit Physitians say, that there be three kindes of melancholy: the first proceedeth from the annoyed braine: the second commeth, when as the whole constitucion of the body is melancholicke: the third springeth from the bowels, but chiefly from the Spleen and liuer.

*Shew me a diet for melancholicke men?*

First, they must haue lightsome chambers and them often perfumed. Secondly, they must eate young and good meat, and beware of Beefe, Porke, Hare & wilde beasts. Thirdly, let them vse Borrage and Buglosse in their drinke. Fourthly, Musicke is meet for them. Fifthly, they must alwayes keepe their bellies loose and soluble.

Of

# Of the restauration of health.

## The sixt Section.

### *Of the foure parts of the yeare.*

#### CHAP. I.

*What is the nature of Spring time ?*



He Spring time beginneth, when the Sunne entereth into the signe of *Aries*, which is the tenth day of *March*. At this time the daies and nights are of equall length, the cold weather is diminished, the pores of the earth (being closed and congealed with cold) are opened, the fields waxe greene, hearbes and flowers doe bud, beasts rut, the birds chirp, and to be brieft, all liuing Creatures doe recouer their former vigour in the beginning of the spring. Now a man must eate lesse, and drink somewhat the more. The best meates to be eaten are Veale, Kid, yong Mutton, Chickens, dry fowle, potched



potched egges, figs, raisins, and other sweet meate : and because the Spring is a temperate season , it requires temperature in all things . Use competent Phlebotomy, purgation , or such like. Venery will doe no great harme.

As the Sunne by steps and degrees makes his power manifest abroad : so within our bodyes hee workes strange and meruailous effects after his cloudy absence. Sweet meat must haue soure sauce : after our gurmundise and gluttonous fare, let vs now likewise imitate these degrees, and by little and little weane our bodies from such luxurious cheer. Wee see Nurses annoint their teates with Wormwood iuyce, to terrifie and withdraw their froward Children from their auncient sustenance : so in like manner, let vs in this season beginne to sequester our wanton wils (being the bodies rulers) from persisting in their former lauishnesse : for which purpose, I aduise the temperate to abstaine from immoderate drinking of wine, from immoderate spiced meate; specially towards the midst of this season, and if they be cholericke, hot and dry of constitutions, I aduise them to

coole

coole themselves now and then with waters of Endiue and Succory, or with fountaine water, together with a little Comfits to expell inflammation and windie pestilent humours. In any case let them which regard their health, take heede of salt Herrings and slimy Fish, as a meate fitter for labourers, then for tender natures. Or if their longing wantonnesse be such that they must needs eate them, let them exercise, or omit their next meale, whereby those ill humours may be spent or digested, which were caused by reason of the vnwholsome nutriment. For assuredly, the bloud of idle people will be quickly tainted and corrupted, so that the bad excrements will break out into itch, tetters, the small pockes or meazels: or else they will descend from the head into the eyes, teeth, or lungs, and there engender a fearefull cough. In old persons these brackish, viscous, and salt humours will congeale and harden into the stone of the bladder or reines.

*What is the nature of Summer?*

Summer begins, when the Sunne entereth the Signe of *Cancer*, which is the twelfth day of *Iune*. In this time Choler is predominant,

hear



heat encreaseth, the windes are silent, the sea calme, fruits doe ripen, and Bees doe make honey. Now a man must drinke largely, eate little and that sodden: for rost meate is dry. It is dangerous taking of Physicke, and specially in the Dog dayes. To heale wounds is very difficult and perillous.

All these inconueniences happen because of the dog dayes, to last for the space of those fortie dayes, wherein that Constellation called the *Dog*, meeting with the Sunne in our Meridian, doubleth his heate, by whose burning influence, Frenzies, the Pestilence, Calenturaes, and other hot cholericke sicknesses are bred in our bodies.

*What is the nature of Autumne?*

Autumne beginneth when the Sunne entereth the first degree of *Libra*, which is the thirteenth day of *September*. Then it is Equinoctiall, Meteors are scene, the times doe alter, the Ayre waxeth cold, the leaues doe fall, corne is reaped, the earth loseth her beautie, and melancholy is engendered. For which cause, such things as breede Melancholy are to be auoyded, as Feare, Care, Beanes, olde Cheese, salt Beefe, broath of Cole-

worts, and such like. You may safely eate Mutton, Lambe, Pigges, and young pullets. Take heede of the morning and euening cold.

*What is the nature of Winter?*

Winter beginneth when the Sunne entereth the Signe of *Capricorne*: which is commonly the twelfth day of *December*. Now the dayes are shortned, and the nights prolonged, Windes are sharpe, Snow and sodaine inundations of waters arise, the Earth is congealed with frost and Ice, and all liuing creatures doe quier with colde. Therefore a man must vse warme and dry meates: for the cheerefull vertues of the body are now weakened by the colde ayre: and the naturall heate is driuen into the inward parts of the body, to comfort and maintaine the vitall Spirits. Wee must expell the colde ayre with warme drinkes, wines, braggot, metheglin, malmesie, and such like, and aboue all with warme clothes, which I wish to be of wooll, rather then of any other stufes. In this season, wee may feede liberally on strong meates, as Beefe, barren Does, gelt Goats, and on spiced or baked meates:

for



for whose better digestion, and to shut the orifice or mouth of the stomacke, some vse to eat Comfits of Anise-seedes presently after meales : some other hauing weake stomackes, take digestiue pouders made of sweet Fenell seedes, Corianderseed, Corrall prepared, a little masticke, Sinnamon and Rose suger within the conserues of Roses. Others againe, content themselues with a pouder composed of Rose Suger, Annise-seede, Sage, and a crust of fine bread, whereof they take a spoonefull in a cup of drinke.

At nights be sure to keep your selfe warme, and specially your head and feet. In this case I cannot but commend the Dutchmens prouidence about our owne, who continually in colde weather weare furies about their necks, and couer their feete with wollen sockes.

Now Wardens, Apples, and Peares may be vsed with wine or with salt, for swelling : or with comfits, for windinesse. To vse carnall copulation is expedient, if the weather be moist, and not very cold. Astronomers auerre, that if the first day of *December* be foule and tempestuous, it will not be calme thirty dayes after, and so on the contrary.

## Of monethly Dyet. CHAP. 2.

*Shew me how to order my body in euery particular Moneth.*

*In Ianuary.*

**I**N this Moneth, mans inward parts, become replenished with more heate, then at any other time. The reason is, because our bodies being in health, receiue into them more aboundance of food, whereby they are strengthened and comforted in their constitutions and principall powers. So that wee may aduenture to eat grosser meats as baked Venison of barren Does, gelt Buckes, gelt Goats, Brawne, Beefe, and such like, in this moneth then in any other Moneth, for that our naturall heate in warmer weather is dispersed, and so digestion hindered: now fasting is very hurtfull. But spiced drinckes and wines are highly commended. Beware of Physicke, and chiefly of bloudletting.

*In February.*

Because this season is very raw and watrish, keep your neck and feet warme, and imitate



the Dutch, who vse to weare furred collers as a soueraigne remedie against the colde Ayre. Towards the latter end of this moneth, it will not be amisse to eate now and then, I meane in the beginning of meales, those meates which are of a laxatiue substance, as a pared pippin, or a few stewed prunes, and raisins. It is good now and then to drinke a cup of good Meath, or white wine: some vse to breake their fast with the pith of white bread, bespread with honey, for the purifying of their breast and bladder. All kinde of Physicke is dangerous in this Moneth, excepting pilles to purge the head, which now seemes more heauy then at other seasons.

*In March.*

In this moneth it is good to eate cleansing things, for our bodyes hauing beene glutted with diuersities of meats in the winter, cannot but breake out into some outward part by itch, biles, pockes, issues, plagues, morphew, iaudise, greene sicknesse, or such like: or else inwardly by impostumes, feuers, catarres, &c. Wherefore let vs vse pottage made of leekes, Alifander, Peniroyall and Betony, and aboue all things let vs beware of salt fish. And for

our Physicke let vs content our selues with bathes, eyther naturall or artificiall : or with sweat naturall or artificiall. The naturall sweat if it be not excessiue or violent in the opening of the pores, will cleanse the bloud, make light the spirits, dissolue thicke and raw humours, and asswage the dropsie, the Scuruy, and all such sicknesses as proceed of lazinesse. The artificiall sweat will cure the itch, and mundifie the skinne. In a word, now is the best time to remoue the rootes of diseases, and to preuent their further stealth.

*In Aprill.*

Now with the warme weather, our bloud beginnes to heat and waxe rancke. And therefore it is expedient to eat meat of a light digestion, and sallets to coole our bloud. Salt meates are very hurtfull, specially for them which doe not trauell, by reason that the bloud becomes tainted with them, and will quickly engender the itch. If there be vrgent need, a man may in this Moneth purge, or be let bloud. But for bloud letting I could with these rules to be first practised : first, that the body be made soluble : secondly, that it be done in the morning before any exercise



or commotion of the humours: thirdly, that the certainty of the veine be regarded: fourthly, that the quantity be considered according to the Patients complexion and age, not vnder fourteene, nor aboue fūe and fiftie: fifthly, that he obserue a very sparing vary dyet for three dayes after, whereby pure and good bloud may succeed in the corrupted place.

*In May.*

As this Moneth is the most moderate season of the year, free from extremities, hot or cold, so that we seeme to liue *in terâ florida*: so ought we chiefly now to obserue measure and moderation in our dyet, for our bloud being luke-warme may easily be overtaken with any excesse, through that sodaine alteration, which Philosopher terme *αὐτὴν ἁγέσσαν*. Before meat Exercise is most expedient. To drinke Wormewood wine is accounted very healthfull: and so to drinke foure whay clarified with Sage and Parsley is an excellent dyet drinke for hot Cholericke stomackes. Some vse in this Moneth to breake their fast with old Cheese or Parmizan grated with Suger and Sage, as a restorative for weak spirits. Now Horse-leaches may be applyed

to

to our feet, or to such parts of the body, where we suspect the concourse of moist humors.

*In Iune.*

Early rising profiteth much in this warme time, for which cause good husbands doe fetch a long *vagari* through the pleasant fields to prouoke appetite, which otherwise with lazinesse would be corrupted with fatietie and sultry loathsomnesse. A little meat will serue; but we may drinke the more freely (so that it be not strong) and recompence nature this way, for the easier digestion of our meates. For euen as the heate of the Sunne breeds chaps, clefts, and dust in the ground: so likewise would it ingender burnt choler (as dry foot in a chimney) in our sparing bodies. Cherries by reason of their piercing vertue are thought commodious to appease thirst. Sallets performe the very same. To bath in cold water is esteemed a soueraigne remedy against all outward griefes or tumours proceeding from heat.

*In Iuly.*

Now arriues the Sommers Solstice, which with the fiery Dogge turnes the moisture of our bodies into parched exhalations, which



we commonly call cholerick symptoms. And therefore shunne roast or broyled meates. Shunne salt meates, Bacon, and strong Beefe. Spare not to drinke Ptizans, Endiue, or Succory waters, which coole the liuer. Now you may boldly sleepe in the after noone, so that it be not presently after dinner, and not aboue an houre. Beware of bloud-letting, Physick, and venerous acts. When you are emptie, bath your selfe in colde water, for that recreates the animall powers.

*In August.*

In this moneth begin to withdraw your custome from drinking by little and little, conuerting the same to a temperate, least the vnseasonable Accidents, which awayte vpon this moneth, doe seaze on thy moist body, and so bestow a gift, which will not easily be clawed off, a tyrannous ague tertian or quartane. Beware of fruit, specially Apples or Peares, which now are wont to tempt wanton bodies. Beware of them, yee nice Maydes, whose God is your longing will, least yee meet with the greene sicknesse by eating such greene fruit. Beware of Eeles and of all fish that are taken in Ponds or in muddy places

Some vse to annoint their bodies with this precious oyle, to preuent the theeuish intrusion of diseases in this threatning season. Take oyle Oliue, and incorporate it with the iuyce of Sage, Smallage, Angelica, Rose-water, and Rue.

*In September.*

Some accustome themselves to drinke a draught of Goates milke luke-warme in the morning, to encrease radical moisture, while this moneth continueth. But in any case take heed of excesse, least the fruit and drinke, which thou tookest so liberally in the Sommer doe worke some treason against thy carelessse body in the Autumne. In any case beware of the nights colde. Walke as little as thou canst after Sunne set. Now is the proper time to take Physick either by Pilles or Gargarismes for the head, by vomites, purgations, or electuaries for the stomack, or by glisters for the bowels, or by bloud-letting for the Pleurisie, or by sweats for the itch.

*In October.*

This moneth hath great affinitie with March, so that whatsoeuer is good in the one, is good in the other. Arme your body soundly



with pleasant wines or spiced drinks against the ensuing Winter. Arme your minde with study, for now this temperate time inuites thee to read without impediments either of violent colde or of violent heat.

*In Nouember.*

In this season the humor of Bloud decreaseth, and black melancholy endeouours to domineere in our bodies, which varies like the time. Let thy body be well cloathed for feare of the nipping weather. Now you may aduenture to eate salt meates, powdred Beefe, and Mustard. In the morning it auailles much to eate a hot loafe buttred and seasoned with Suger and Cinamon; which also serues as an excellent receipt to preuent the cough. Now you may safely drinke a pipe of Tobacco fasting, if you feare rheumes.

*In December.*

In this colde Moneth imitate the Spanish Diet. In the morning breake your fast with a bit of *Marmelad*. or Sucker, with a draught of *Aqua vita*. Use Pepper in your meats; And what other spice you please for the seasoning of your Cates. Now you must eate more and drinke the lesse. Eate roasted Apples or War-  
dens

dens to close vp the mouth of your stomack after meales. Or else now and then drinke off a Cup of good Claret wine with a roasted Apple in it. For the body being benumbed and as it were made senselesse with frost and shauing windes, had need to be refreshed and cherished with such comfortable allurements. For this cause it fell out by discreet tradition, that the twelue dayes were allowed vs to feast in, that our bodies might enioy the fruit of our trauaile, that a forced sanguine complexion by reason of such cheerefull prouocations might downe waigh the naturall melancholick power. But for all this, let vs not forget our Christian duties, in spending wastfully that which might benefit vs a farre longer terme, like vnto swinish Epicures, whose thoughts intend on their present prouender, of whom Saint Paul wrote : *Edamus, Bibamus, ludamus, cras moriemur*. Let vs eate, drinke, and play, for to morrow we shall die. And as another of late verified :

*Dulcia, dum fas est, fugitiua gaudia vita*

*Carpe, volubilibus labitur annus equis.*

of



*Of medicines and meanes to  
prolong Life. CHAP. 3.*

*Shew me certaine remedies to prolong life.*

**T**O liue for euer, and to become immortall here on earth, is a thing impossible: but to prolong a mans life, free from sicknesses, and to keepe the humours of the body in a temperate state, I verily belecue it may be done, first by Gods permission, by obseruing a good dyet, and sometimes by vsing of some Treacle, Methridate, or such like in the Spring time and Autumne.

*Shew me a Syrup against hot diseases, and to preserve health.*

For the preserving of a mans health free from hot diseases, vse this sirup fasting: take of cleere fountaine water two quarts, put into it the roots of Smallage, Borrage, Buglosse, Endiue and Parsley, of each three ounces, of good Tobacco leafe halfe a pound, seeth them with a soft fire vntill they come to one quart, and then put vnto them two pound of Suger, and mingle it with a pint of good white wine vinegar.

vinegar, and if you please to adde some iuyce of Lemonds thereto, it will proue a rare help against grosse choler & flegme, it will scour and open obstructions and opilations about the Spleene, liuer, and raines.

*Shew me preseruatiues against cold diseases.*

Doctor *Steuens* water is an excellent preseruatiue to prolong life, and against cold diseases, and is made after this manner: take a gallon of gascoigne wine, then take ginger, gallingall, Caminomill, Sinnamon, nutmegs, graines, cloues, mace, anise-seede, carraway-seed, of each of them a drachme; then take sage, mints, red roses, tyme, pellitory of the wall, wild marioram, rosemary, penny-mountain, otherwise wilde tyme, caminomill, Lauender, of euery of them one handfull, then bruisse the spices small, bruisse the hearbs, and put all into the wine, and let it stand twelue houres, stirring it diuers times, then distill it in a limbeck, and keepe the first pint of the water, for that is the best: and then will come a second water, which is not so good as the first. The vertues of this water are these; it comforteth the spirits, it preserueth the youth of man, it helpeth old gouts, the toothach, the

palsie



paissie and all diseases proceeding of cold: it causeth barren women to conceiue, it cureth the cold dropisie, the stone in the bladder and the raines of the backe, it healeth the canker, comforteth the stomacke, and prolongeth a mans life. Take but a spoonfull of it once in seauen dayes; for it is very hot in operation. Doctor *Steuens* who vsed this water, liued one hundred yeares wanting two.

The sublimated wine of M. *Gallus*, Physitian to the Emperour *Charles*, the fift of that name, is most admirable: for the vse thereof caused him to liue sixscore and nine yeares without any disease: which I thinke to be better then Doctor *Steuens* water: it is made in this sort; Take of Cubebs, Cinnamon, Cloues, Mace, Ginger; Nutmegs, & Galingall, three ounces, of Rubarbe halfe an ounce, of Angelica two drachmes, of Mastick foure drachmes, and of Sage one pound and two ounces: steepe these in two pound and fixe ounces of *Aqua vita*, which was fixe times distilled: then distill them altogether. This wine comforteth the braine and memory, expelleth Melancholy, breaketh the stone, prouoketh appetite, reui- ueth weake spirits, and causeth a man to waxe

young

young and lustie : It may be taken twise euery weeke, and not aboue one spoonfull at each time, and that but in a cup of drinke fasting.

## Of Mirth. CHAP. 4.

*What is the principall naturall meanes to prolong life?*

**M**irth, which is a motion of the minde, whereby it taketh delight, and stayeth it selfe in that good which is offered vnto it.

*What are the effects of Mirth?*

Mirth enlargeth the heart, and disperseth much naturall heat with the bloud, of which it sendeth a good portion to the face; especially if the mirth be so great, that it stirreth a man to laughter. Mirth may maketh the forehead smooth and cleere, causeth the eyes to glister, and the cheekes to become ruddy.

*Wherefore did God giue affections vnto men?*

God afforded Mirth and such like, vnto men, that thereby they might be induced to seeke after his diuine Maiestie, in whom alone they should finde all mirth and comfort.

*What*



*What mirth doe the common people loue best?*

Ignorant men doe delight in corporall and outward things, which moue their bodily senses. As in beholding of faire women, pleasant Gardens, rich attires, or else in eating or drinking.

*What mirth doe wise men like?*

Wise men receiue pleasure by contemplation: which is proper to the minde and spirit. This *Aristotle* approued, when as hee placed the end and soueraigne Good in contemplation.

*Shew me a way to make the heart merry.*

You must vse to carrie about you a sweet Pomander, and to haue alwayes in your Chamber some good perfumes; Or you may wash your face and hands with sweet waters: for nothing in the world can so exhilarate and purifie the spirits, as good odours.

of

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*Of daily Diet.* CHAP. 5.

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*Declare vnto me a daily Diet, whereby I may  
liue in health, and not trouble my  
selfe in Physicke.*

**I** Will: first of all in the morning when you are about to rise vp, stretch your selfe strongly: for thereby the animall heat is somewhat forced into the outward parts, the memory is quickned, and the body is strengthened. Secondly, rub and chafe your body with the palmes of your hands, or with a course linnen cloath: the breast, back, and belly gently, but the armes, thighs, and legs roughly, till they seeme ruddy and warme. 3. Euacuate your selfe. 4. Put on your apparell, which in the Sommer time must be (for the most part) silke, or buffe, made of Buckes skinne, for it resisteth vermine and contagious ayres: in Winter your vpper garment must be of Cotton or Frizeadow. 5. When you haue apparrelled your selfe handsomly, combe your head softly and easily with an Iuorie combe, for nothing recreateth the memory  
more.



more. 6. Pick and rub your teeth; and because I would not haue you to bestow much cost in making dentrifrices for them, I will aduertise you by foure rules of importance how to keepe your teeth white and vncorrupt, and also to haue a sweet breath. First, wash well your mouth when you haue eaten your meat: secondly, sleepe with your mouth somewhat open. Thirdly, spet out in the morning that which like the scum of a pot, is gathered together that night in the throat: then take a linnen cloath and rub your teeth well within and without, to take away the fumosity of the meat and yellownesse of the teeth: For it is that which putrifieth them, and infecteth the breath. But least (perhaps) your teeth become loose and filthy, I will shew you a water farre better than pouders, which shall fasten them, scoure the mouth, make found the gummes, and cause the flesh to grow againe, if it were fallen away. Take halfe a glassefull of vinegar, and as much of the water of the Mastick tree (if it may easily be got) of Rosemary, Mirh, Mastick, bole Armoniack, Dragons hearbe, roach Allome, of each of them an ounce: of fine Cinnamon halfe

halfe an ounce, of Fountaine water three glasse  
fuls: mingle all well together, and let it boile  
with a small fire, adding to it halfe a pound of  
hony, and taking away the scum; then put in  
a little Benguine, and when it hath sodden a  
quarter of an houre, take it from the fire, and  
keep it in a cleane bottle, and wash your teeth  
therewithall as well before meate as after: if  
you holde some of it in your mouth a little  
while, it doth much good to the head, and  
sweetneth the breath. I take this water to be  
better then a thousand of their dentifrices.

7. Wash your face, eies, eares, and hands  
with Fountaine water. I haue knowne diuers  
Students which vsed to bath their eyes onely  
in Well water twice a day, whereby they pre-  
serued their eye-sight free from all passions  
and bloud-sheds, and sharpened their memo-  
ries meruailously. You may sometimes, bath  
your eies in Rose water, Fennel water, or Eye-  
bright water, if you please: but I know for  
certainty, that you need not, as long as you  
vse good Fountaine water. Moreouer, least  
you by olde age or some other meanes doe  
waxe dunne of sight, I will declare vnto you,  
the best and safest remedy which I know, and  
this



this it is: take of the distilled waters of Verueine, Bettony, and Fennell one ounce and a halfe, then take one ounce of white wine, one drachme of Tutia (if you may easily come by it) two drachmes of Sugarcandy, one drachme of Aloes Epaticke, two drachmes of womans milke, and one scruple of Camphire; beat those to powder which are to be beaten; and infuse them together for foure and twenty houres, and then straine them, and so vse it when you list. Or if you abhorre Artificiall meanes to cleare your sight, suggested by the spirit of incredulity, that a *Decipe* might be inserted in stead of a *Recipe*, hold fast on natures documents, and follow these plaine rules to preuent sore eyes: First, keepe your belly alwaies soluble: Secondly, abstaine from winde, dust, smoake, fire, sorrow, watching; from eating of Mustard, Beanes, Onions, Garlick, Leekes, and grosse meates: from wine bibbing or strong drink, and reading of small printed letters. Thirdly, sleepe not after meales presently. Fourthly, vse to regard greene or yellow colours. Fifthly, holde not downe your head too much. Sixtly, touch them not with your hands, specially vn-washt.

walht. Lastly, keepe your feete cleane and dry.

8 When you haue finished these, say your morning prayers, and desire God to blesse you, to preferue you from all dangers, and to direct you in all your actions. For, *the feare of God* (as it is written) *is the beginning of wisdom*: and without his protection whatsoever you take in hand, shall fall to ruine. Therefore see that you be mindfull of him, and remember that to that intent you were borne, to wit, to set forth his glory and most holy name.

9 Goe about your businesse circumspectly, and endeaour to banish all cares and cogitations, which are the onely baïtes of wickednesse. Defraud no man of his right: for what measure you giue vnto your neighbour, that measure shal you receiue. And finally, imprint this saying deeply in your mind: A man is but a Steward of his owne goods; whereof God one day will demaund an account.

10 Eate three meales a day, vntill you come to the age of 40 yeares: as your breakfast, dinner and supper; yet that betweene breakfast and dinner there be the space of foure houres, and betwixt dinner and supper seauen houres: the breakfast must be lesse then



the dinner, and the dinner somewhat lesse then supper. In the beginning of meales, eate such meates as wil make the belly soluble, and let grosse meates be the last. Content your selfe with one kinde of meat, for diuersities hurt the body, by reason that meates are not all of one quality. Some are easily digested, others againe are heavy, and will lie a long time vpon the stomack. Also the eating of sundry sorts of meate require often pots of drinke, which hinder concoction; like as wee see often putting of water into the meat-pot to hinder it from seething. Our stomack is our bodies kitchen, which being distempered, how can we liue in temperate order? drink not aboue foure times, and that moderately, at each meale: least the belly-god hale you at length captiue into his prison house of gurmundise, where you shall be afflicted with as many diseases as you haue deuoured dishes of sundry sorts. The cups, whercof you drinke, should be of siluer, gold, or siluer and guilt, or Venice glasse, or of Chinaes mould, and those without couers, that the breath may not be restrained within.

Labour not either your minde or body,  
pre-

presently after meales: rather sit a while and discourse of some pleasant matters: when you haue ended your confabulations, wash your face and mouth with colde waters, then goe to your chamber, and make cleane your teeth with your tooth-picker, which should be either of luory, siluer, or gold. Watch not too long after supper, but depart within two houres to bed. But if necessity compell you to watch longer then ordinarie, then be sure to augment your sleepe the next morning, that you may recompence Nature, which otherwise through your watching, would not a little be empai red.

12 Put off your cloathes in Winter by the fire side: and cause your bed to be heated with a warming pan: vnlesse your pretence be to harden your members, and to apply your selfe vnto militarie discipline. This outward heating doth wonderfully comfort the inward heat, it helpeth concoction, and consumeth moisture.

13 Remember before you rest, to chew downe a dozen graines of Mastick, either alone, or in the conserues of Roses, for it will preferue your body from bad humours.

14 Pray



14 Pray feruently to God , before you sleepe, to inspire you with his grace , to defend you from all perils and subtilties of wicked fiends, and from their spirituall temptations, and to prosper you in all your affaires : and then lay aside your cares and businesse, as well publick as priuate, for that night : in so doing you shall sleepe more quietly.

15 Make water at least once , and cast it out : but in the morning make water in an vrinall , that by looking on it , you may gesse somewhat of the state of your body, by noting the quantity and colour : sleepe first on your right side with your mouth open , and let your nightcap be somewhat thick quilted, haue a hole in the top, through which the vapour may goe out.

16 In the morning remember your affaires, and if you be troubled with rheumes, as soone as you haue risen, vse *diatrion piperion*, Pellitory of Spaine, Tobacco snuft vp into the nostrils , or eate white Pepper now and then, and you shall be holpen.

*FINIS.*

